

THE CHINESE RECORDER

VOL. LII.

MAY, 1921.

No. 5

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A HYMN OF PRAISE

Morning breezes softly blowing,
Bud and blossom blithely dressed,
Shadows drifting o'er the mountains,
Sunset glories in the west.
For the daily joys of nature
Be Thy name forever blest,

Brooding love of tender parents,
Friendships knitting heart to heart,
Homes on earth and friends Thou givest,
Nought can change, though distance part.
For sweet fellowship, O Father,
We would bless Thy loving heart.

Wisdom gathered by the sages,
Who have reached the farther shore,
Precious books that guide and teach us
Knowledge new and ancient lore.
For the storehouse of the ages,
Lord, we bless Thy name once more.

With our gracious message entering
Quiet hamlet, busy street,
Teaching darkened souls and leading
Little children to Thy feet.
As we labour, we would praise Thee;
With Thee all our toil is sweet.

Communing with Thee our Saviour
Heaven's glories o'er us shine,
Joined to Thee in wondrous union
As the branches to the vine.
We will praise Thee through the ages,
Thou art ours, and we are Thine.

By MARGARET E. FAITHFULL-DAVIES.

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VOL. LII

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Editorial

The New Problems. THE keynote in the articles for this month is the necessity of reconstruction in the presentation of the Christian message and the policies of Christian work in China. This is a desire arising from the fusing of Chinese psychology and philosophy with modern education and experience. While the problems raised have some features familiar to Western Christians they are new in Christian work in China. Some will say that the views expressed so earnestly obtain only within the ranks of a comparatively small coterie of modern trained leaders and have not, and will not, for some time yet, penetrate into the minds of the masses. They are breakers—for the moment disturbing it is true—on the shore of a still unmoved sea on which we may sail serenely. But rapidly improving communications promise that the ideals of this select group will move the masses ere we realize. And whether or not these queries spread rapidly or are already more generally existent than we realize we must face them. These articles contain independent thinking that while it is refreshing and stimulating yet arrests our attention. Others may say that this movement will pass like the tax-reforms of Wang An-shih or other ideas that have flowed over the surface of China's life for a brief moment and then subsided.

But there are two things back of this desire for reconstruction that will push it forward. First, its protagonists are putting their ideas into education; they are not superimposing it upon the people but laying plans to teach them. Second, there is a new spirit back of it! This new spirit is self-realization expressing itself through a new recognition of responsibility and opportunity. At the same time the soul of the Chinese Church is entering its own Christian experience, and striving to express its faith so that China will understand. This eager enquiring spirit must be met sympathetically. The problems raised must be studied co-operatively with Chinese thinkers for only together can Chinese and Western Christians solve the questions raised and reveal the Life which is Christianity. These articles therefore are at once a challenge and an appeal. There is no need to view them with pessimism; rather they should stir in us new courage.

* * *

Ecclesiastical Unity. THE Lambeth Proposals are receiving quite widespread consideration with somewhat diverse responses. Some even of those groups most interested in Christian Unity still look on the Proposals as incomplete. We note that Leslie J. Walker in discussing "The Ideal of one World-Wide Church" in the March, 1921, *Constructive Quarterly* says: "No concessions of practical importance are made," and looks on the Proposals as essentially Protestant rather than Catholic. The *Homiletic Review* recently contained an article on "The Presbyterian Attitude Towards the Lambeth Proposals" by Dr. John Archibald McCallum. He feels that since these Proposals still fail to recognize Presbyterian orders officially, Presbyterians cannot treat them as serious. He believes that "unreserved and unequivocal inter-communion is a *sine qua non*," and feels that Presbyterianism is more democratic than Episcopacy. Principal Grieve of the Congregational College in Edinburgh, at a representative meeting on Church Unity, said that he does not object to re-ordination as such, but to the implications behind it. The Church of Scotland also, though requiring re-ordination of others, does not agree to its being necessary for itself. In the same meeting Dr. Plumb said that every school of Churchmanship, except the "modernist," approved of the Proposals. The "modernist" seems to think that the Nicene

Creed is an inadequate doctrinal symbol of unity. These of course are largely the same old difficulties and force the question as to whether a combination of old attitudes is really possible. Leslie J. Walker thinks that it is the spirit rather than the theology of the Proposals which must be kept in mind. Doctor McCallum thinks that these Proposals have pushed forward the vision of Christian Unity. Dr. Grieve said they are not an ultimatum but a basis for conference. To an onlooker these discussions raise the query as to whether we must not look for some method of expressing the unity of the Christian spirit outside of ecclesiastical statements valuable though these be to those concerned. In other words, the spirit of Christ must be expressed through doing together some common world tasks, leaving each group to do its own thinking. The goal of ecclesiastical unity is the most difficult one to attain even if there were already a common conviction that it is desirable. Yet the question remains, Is there not some way to express together our common faith in our one Lord and Father?

* * *

**The Co-operative
Spirit.**

THE Interchurch World Movement has passed to its resting place which has been generously covered with both regrets and reproaches; but the spirit back of it still lives. Out of this seeming failure is rising the Phoenix of a better understanding of the problem of Christian co-operation. At a report adopted at the Quadrennial Meeting of the Federal Council of Churches of America, December 1920, it was shown clearly that the "spirit of fellowship and common purpose is indestructible," but at the same time some things that it cannot do were recognized, as well as those that are still possible. As far as the plans for Christian co-operation by this organization are concerned, they do not intrench on the difficult field of creeds, orders and church polities. A vivifying consciousness of denominational personality is recognized as existent and friendly to the co-operative spirit. Now this "community of spiritual purpose" and "denominational autonomy and personality" are to be co-ordinated through the Federal Council. Two important foundation principles of future Christian co-operation are laid down in this report. First, an adequate satisfactory co-operating movement must be officially representative of the Churches ecclesiastically, and, second, the "full freedom both of

co-operative denominations and co-operative inter-denominational bodies" must be preserved. In other words, there is to be provided an agency for the effective co-operative action of independent denominational groups. We note elsewhere that it is clearly recognized that nothing approaching a huge super-church organization is permissible. It would seem that this ought to make it easy for such denominations as were uncertain of the Inter-Church World Movement to co-operate in the doing of certain common tasks, since such co-operative action cannot affect their denominational personality or belief. These principles should remove the fear of a repetition of that ecclesiastical domination from which Christianity has suffered in the past, since while providing opportunity for co-operation it is genuinely democratic.

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International Christian Co-operation.

IN spite of tremendously complex difficulties, the Christian spirit must find expression in co-operation. This must be world-wide to match world-wide needs. The war, with its hideous mistakes, is past though its effects will never altogether leave us. Yet it did not kill the spirit of brotherhood now painfully reaching out to the world in an imperfect world league. The necessity of world-wide co-operation is a part of modern philosophy. Dr. A. L. Warnshuis, formerly Evangelistic Secretary of the China Continuation Committee, is now one of the secretaries of the new "International Missionary Committee" which is the successor to the Edinburgh Continuation Committee. He has just concluded a short visit to China. Dr. Warnshuis' particular interests will lie in the Far East, those of Mr. Oldham in India and the Near East; though this division of work is by no means arbitrary. Through Dr. Warnshuis' living touch with China, mission work there will be linked up closely with the movement for International Christian Co-operation. This committee indicates recovery from the repressive effect of the war. For sympathetic participation therein many reasons can be given. The Christian forces must develop a world-mind—only thus can the spirit of Christianity be focused upon world problems. The International Missionary Committee will promote the thinking necessary to this Christian world-mind. Already there are in existence sixteen national missionary committees, with others developing, through which

this international committee can work. The interests of this movement lie in promoting the practical problems of religious liberty, reform and literature; not in settling ecclesiastical questions. Its work may, however, possibly show the way to secure that new Christian Apologetic, the need for which is so urgent, and which some think must be produced on the mission field. Such world organization as is needed for Christian purposes will arise out of efforts to meet these common tasks, rather than in attempts to put into a common mould the theological concepts of the past or the present. Furthermore, this international Christian co-operation must help decide whether Christianity can help solve the problem of international relationships. We believe that the dynamic that will make this possible is found only in Christianity, but it yet remains to prove it to the world. Christian forces must promote the common good of men in general and all Christians in particular. There must be at least sufficient co-operation to show that Christianity is moving not along competitive lines, which dominate politics, but in the direction of mutual helpfulness. Viscount Grey, at the Glasgow Conference of the Student Christian Movement of the United Kingdom, said : "If you want a better world you must bear in mind this—change of external conditions will not alone produce a better world. There is plenty of room for change in external conditions—a better distribution of wealth, more equal opportunities in life for people of all classes There must go with it improvement in the deepening and strengthening of the moral feelings of the people It is no good concealing from ourselves—indeed the first business is to recognize the facts with which we have to deal ; and the facts with which we have to deal are that the national policies—I use the word in the plural—of Christian countries have been, and still are, lamentably deficient in the Christian spirit. That is the first fact. The second fact is that it is absolutely true that you will only get improvement by bringing more of that Christian spirit into these national policies. There is still great difficulty in reconciling the demands of national policies with the Christian spirit. *The Christian spirit is one of seeking the common good and unselfishness.*" (Italics are ours.) And it is this spirit the Christian movement is endeavoring to manifest in its efforts for Christian co-operation.

The Promotion of Intercession

MILTON T. STAUFFER

"Prayer is communion with the Living God—our supreme privilege."

"Prayer is co-operation with the Living God—our supreme obligation."

"Where, when, and how, did Christ make his choices? On some lonely mountain often, in the night, after an all-night conference with God. In these days many far-reaching decisions are being made by His followers that vitally affect the carrying on of His work in China. When, where, how, do we make them? Often after days and even weeks of conference with men, with only prayer enough to cast a gentle perfume of piety about the proceedings. Is not this one reason for the slow conquest of this great people in China for the Lord Jesus? For the impotence of the Chinese Church to rise up in a mighty effort to evangelize China?"

"Christ does not unveil His heart to the man who wants only a curious, casual glance. He does not manifest His glory to the spiritual tourist, but to the one who comes up and abides with Him on the mount. The reflected glory on Moses' face as he came from his forty days communion with God "was not produced by a snapshot but by a time exposure."

"Prayer is the most potential thing in the world. A few months ago I heard a man prominent in the leadership of a new movement in China say, 'We must make this thing go.' In imagination I saw a few weak men behind a great, silent, steamless engine, perspiring, puffing, pushing, as they shouted, 'All ready now, we must make this thing go!' See Jesus calling His disciples together on that last night, committing to them the supernatural task of overspreading the world with the knowledge of His glorious Gospel of salvation from the penalty and power of sin, and saying, 'Now work hard and make this thing go.' Praise God it was His business 'to make the thing go.' He told them clearly what their part was. It was to get up the steam. 'Ask! Ask! Ask!' Eight times over He repeated it. 'If ye ask—I will do.'"

"As I come back to Shanghai from different trips it seems to me I can see two hands outstretched to grip the throat of Christians here and to strangle prayer. One, the hot feverish, restless hand of worldliness; the other the cold, nervous hand of ceaseless activity. Has either hand gripped your throat and all but stopped your prayer?"

"From the quick eager response on the part of people of all classes of society to the message given in evangelistic meetings of the past year, my own deep conviction is that the Chinese are reaching out after God as never before since the Gospel was brought to China, and that through faithful, believing intercession, thousands may be brought into the Kingdom."

"Fellow missionaries, in the name of China that is blind and needs sight, the China that is hungry and needs food, the China that is sick and needs health, the China that is in darkness and needs light, the China that is weary and needs rest, the China that is dead and needs life, Christ pleads with us to let Him make us men and women of prayer."

Extracts from an address delivered by Miss Ruth Paxson before the Shanghai Missionary Association, April, 1921, on "The Place of Prayer in the Life and Service of the Missionary."

This address is now being published both in Chinese (adapted) and English, and copies may be obtained by addressing the Literature Department of the China for Christ Movement, 5 Quinsan Gardens, Shanghai.

Contributed Articles

China's Renaissance—the Christian Opportunity*

TIMOTHY TINGFANG LEW

WHEN I returned from the States last April I spent two weeks in Shanghai. Like anybody else who has been absent from home for nearly a decade I was keen to observe any changes in society. There were not many things that really attracted my attention and which presented any sharp contrast between the China I left ten years ago and the China I saw last year. But I was overwhelmed with a kind of invisible power and atmosphere. I felt that there was life vibrating—a new life which I did not find a few years ago. The people whom I met, conversations I had with them, the attitude they took, the opinions they expressed, and the judgments they gave on various questions of the day; the newspapers I read, the tone of public opinion reflected in their lines, the topics discussed, all indicated the presence of this new life. One evening I roamed through the streets and dropped into various book stores and newspaper stands and gathered together 47 different kinds of magazines, including weeklies, monthlies, quarterlies, and semi-annuals. I spent one whole night glancing over their contents. I found that there were more up-to-date things discussed and a wider range of opinions expressed in those magazines than any combination of 47 magazines picked up from American newspaper stands would contain. As I have traveled from one place to another since then and spoken to various audiences and taught in four or five different institutions, I have become more and more interested in this new life which seems to be developing all the time. This paper gives me a chance to put my observations and disconnected thoughts together. It also gives me an opportunity to express my own feelings toward this powerful new life which has come to China, and also helps me to think about what it all means to us who are Christians.

* Originally given as an address before the Missionary Association of Tientsin on March 7th, 1921.

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

I want to attempt two things :—first, to give you a panoramic view of this movement, and second, to treat specifically a very narrow phase of it—its effect upon religion in general and Christianity in particular. The outline of this paper will be as follows :—

1. What is this movement ?
2. How was it brought about ?
3. What are its general effects upon the nation ?
4. What is its future ?
5. What are some of the opinions on religion expressed by its leaders ?
6. What is their attitude toward Christianity ?
7. What are some of its effects upon Christianity ?
8. What are its effects upon Chinese Christians ?
9. What should we Christian ministers and missionaries do under these circumstances ?

WHAT IS THIS MOVEMENT ?

Many people have called this moment the "New Thought Movement." I do not know who the priest was who first christened it. Perhaps some missionary did it by translating the Chinese term "Sing Ssu Cho (新思潮)," which literally translated is the "Tide of New Thought" or "New Thought Tide." This Chinese name is widely used. There is another one which is equally common, "Sing Wen Hwa Yuan Dong, (新文化運動)" which literally translated means "New Civilization Movement." Among the Chinese, this latter name, though not more common than the former, is probably considered more proper. From the first name, Sing Ssu Cho, I have been led by association of ideas to one of the important magazines of this movement called Sing Cho (新潮) or New Tide. The English name of that magazine is the "Renaissance" and I feel that this term is probably more appropriate. For my own purpose I shall call this movement "China's Renaissance," for there is more than one reason why this movement deserves the title of "Renaissance." Without going too much into details, I yet wish to mention a few of its elements.

1. This movement is a many-sided movement touching various phases of society and of the life of the individual of to-day.
2. This movement is one primarily of learning.
3. This movement wakens the desire to use new methods in studying old things, ancient literature, history, and philosophy.

4. This is a movement which while it freely welcomes new things does so with a critical attitude.
5. Its chief interest is man, the welfare and progress of man, in the present world and in the immediate future.
6. In addition to its emphasis on literature it has also placed peculiar emphasis upon art.

Speaking in the broadest terms we may say that this movement is "China's Renaissance of the Twentieth Century."

HOW WAS IT BROUGHT ABOUT?

This movement does not differ from any other movement so far as causes are concerned. If we wish to give its remote and immediate causes, we can only say that everything which has happened in the last fifty years has had something to do with it. In other words, it is a product of the age. If in these complicated cross currents we wish to indicate definitely a few immediate sources of inspiration and of power we can mention three.

1. There is the magazine called "Sing Tsing Nien (新青年)." It has no English name but is called by the French name "La Jeunesse." This journal was started in 1915. It began as a rather insignificant paper discussing all sorts of problems, political, economic, social, and, chiefly, literary. The earlier volumes contained articles not very different from those to be found in ordinary Chinese journals. There were, however, some very outspoken writings in it. Most important were those on the reform of the Chinese literary writings. Shen-Tuh-siu was its leading figure. Soon Dr. Suh Hu's name appeared on its pages; later many others. This magazine ran through seven volumes and has been recognized as the dynamo which generated the power of the movement.

2. The second source of inspiration was the National University of Peking. This university has had a career of 23 years. It has a complicated past and a rather inefficient record, but a new life came to it when Chancellor Tsai Yuan-pei came into office. He, through many difficulties, with characteristic patience, remarkable administrative ability, irreproachable reputation, and a rich experience has steered the University through critical times and given it a genuine regeneration. He has gathered together a group of men who have received modern education in China, Japan, Europe and America. Among them are men of much mature thought,

practical experience, outspoken courage, and perseverance in advocating reform. Some of them are research scholars *par excellence* as well as reformers and teachers. This circle is gradually widening and quietly replacing the conservative inefficient and lazy members of the old staff. These professors have proved themselves thus far not mere salary drawers but leaders of thought. Through their teaching and especially their writings they are leading their students into a new life; and to-day with all its short-comings the National University of Peking is recognized both by its friends and its enemies as the center of the Renaissance.

3. The third source of influence we may attribute to a society called "Shang Chih Hsueh Huei (尚志學會)." This organization was started in 1910 by a small number of leading men in Peking, among whom the outstanding figure is Mr. Fan Yuen Lien, the present Minister of Education. Its chief object was to promote the new learning. It is one of the few such organizations that has any endowment. It started out to support a school and to publish books. Later on in 1918 Minister Fan left the Cabinet and made a trip to Europe and America. There, as I understand it, he conceived the idea of inviting scholars from Europe and America to be annual lecturers. On his return a definite plan was launched. John Dewey of Columbia was the first appointee and Bertrand Russell of Cambridge, the second. Plans are now under way to invite Bergson of France and Einstein of Germany. Eucken of Germany was also considered, but owing to his age he is not expected to come. This plan of inviting foreign speakers has received the hearty co-operation of the various government institutions throughout the land and no one will doubt that John Dewey's influence will be a potent factor in popular thinking and in the educational policy for years to come. After a year of traveling and lecturing he was engaged by the National University of Peking to be its special lecturer for the whole academic year. Bertrand Russell followed last fall and welcome equally warm was given him in various quarters. This society is still publishing books and a new series includes such books as Tyler's "Anthropology"; Le Bon's "Psychology of Revolution"; and Plato's "Republic." This series of books with those of the Peking University contains perhaps the most influential and useful as well as most readable new books that are on the market to-day.

From these three sources, then, came the influence and the power of this movement and they are still supplying the movement with energy and inspiration.

WHAT ARE THE GENERAL EFFECTS UPON THE NATION ?

1. It has given the students in particular and the public in-general a new attitude toward problems of life. It develops a critical, inquiring attitude of mind. It issues a general call to the nation to revise their attitude towards established traditions and modify their habits and to accomplish this at any cost.

2. It inspires the race with a new hope and courage. During the last few years, China has seen some of the most critical periods of her national history. These were the times when people lost their heads and blamed it on others. Extremists and hot-headed youths, excited and bewildered, added to the confusion of the day, and when the result of those critical hours pointed to more defeats and ill fate the courage of the people was shaken. This movement has somehow sounded in despondent hearts a note of hope of the ultimate triumph of justice and righteousness. It is the ignorant who say that it has led the students astray and is responsible for some of their irresponsible acts. One who has studied the situation carefully will notice that the truth is just the other way. It was the leaders of this movement who gave the soundest advice to the student body through all these troubled days.

3. It has taught the people the value and the absolute necessity of science. It has introduced scientific methods and is very loudly advocating the omnipotence of science. The interest in the study of science and the adoption of scientific procedure and attitudes has unquestionably been heightened and hastened by this movement. People are interested in science in a different way than that of, say, ten years ago.

4. It has given the people a new tool for expression. This movement has come into power chiefly through its consistent, courageous and merciless attack upon the old Chinese literary writing. It waged war, and the bitterest war, for three long years, facing all sorts of criticisms and condemnations from all classes and ranks, both from the so-called modern educated men and the conservatives. It advocates the Bai Hua or conversational style for all purposes. I emphasize this because we did use Bai Hua (白話) in certain kinds of writings, for example, novels, but nobody ever thought that Bai Hua could be used in

any serious and polite writings. The movement has taken pains to prove that *first*, Bai Hua was used by the best writers of the former age ; these include some of the most learned and popular and honored scholars. *Second*, that Bai Hua could be developed into an elegant and eloquent literature. *Third*, Bai Hua can be used in everything, even in writing poetry, on which point the battle was the severest. *Fourth*, that the very fact that it is easier to learn proves that it is democratic, and because it is democratic it should be adopted rather than anything else. *Fifth*, the more ardent advocates of Bai Hua pointed out the fact that the old Chinese literary style is unfit to be the tool of philosophy and science. It cannot express freely what one wishes to say nor can it meet the demands of ever growing and changing factors of science. *Sixth*, that the old literature has been deformed and spoilt by the despotic rulers of the absolute monarchy to further their peculiar ends. Chinese literature is loaded with undemocratic ideals and the experience of slavish obedience to despotism and autocracy, and, therefore, it is unfit to be the tool of expression of a democratic people. These six points have been eloquently presented and most hotly discussed. One can see the results of the three years' struggle and place the laurels upon the heads of this movement, for there are no less than 150 periodicals which have adopted Bai Hua as their medium of expression. A newspaper now feels that it is out of date unless it has, at least, some articles written in this style. To show the far-reaching effects of this victory we may mention that the Board of Education has seriously considered the replacement of all old, literary writings in the text-books of elementary schools by writings in the Bai Hua style. I cannot put too much emphasis upon the significance and the great importance of the battle which this movement has won in this regard, for if anyone can point to a definite fact, indicating how and why the movement has been so successful, it is the success which the movement has achieved in making a place for Bai Hua, in spite of the thinking of the Chinese people being based on, guided by and controlled by the old literary writings. In attacking here it attacked the root of all evil—the citadel of power of the old Chinese view-point in philosophy and moral and religious life. When freedom is won in this sphere, the Chinese race will have come into a new birth with the hope of building a new world in which to live.

5. It has introduced a new method of studying things old and given a new valuation of them. As I have mentioned above one of the characteristics of this movement is a new interest in Chinese things of olden times. This new interest is parallel with the worship of the new. The first systematic treatise of ancient Chinese philosophy has been produced by one of the leaders of this movement. In this treatise he has brought into play all the critical apparatus used by Western scholars in history and literature. The author is almost as well versed as any theological student of the West in such works as Driver's and Moffat's Introductions to the New and Old Testaments.

6. It has taught the people how to think. The Chinese people have been dissatisfied with existing conditions. They have been groping in the dark. They have found that bad fortunes came upon them one after another and it seemed as though no matter which way they turned they faced disaster and defeat. The nation as a whole is at a loss as to its future. But this movement has taught people to think fearlessly, to think critically, and to think persistently, finding solutions for their perplexing problems, instead of rushing to activities without fore-thought. One of the aids to thought which this movement pointed out to the people and particularly the students, is that of comparing notes with the thinkers of other nations in any line and on any subject. Therefore, there has been a wide-spread effort, among the people who can read and write at all in a foreign language, to translate foreign books into Chinese. The ready tool of expression which this movement has given to the people, the inquiring attitude which it has created together with the realization of the importance of using the results of other thinkers' work to help our thinking have resulted in the appearance of a large number of periodicals and a great number of books. When once the periodicals are started, the editors have to feed their issues with some material, and this in turn encourages more translations. One can hardly fail to find anything new which is being published in Western countries not echoed in some way in these publications.

WHAT IS ITS FUTURE?

If anyone dares to prophesy anything at all in this rapidly changing age he may prophesy with confidence that this movement is going to live, to last, to thrive, and to grow! If one

is asked to give the reasons for this belief, the following may be given :

1. The movement is democratic. The chief center of attack is the despotic government and autocratic institutions. The general trend is for the common folk to emphasize equality, and unless our belief in the ultimate triumph of democracy is to be given up, we may confidently expect that this movement will continue to grow for this is the direction in which the world is moving.

2. It is scientific. The one thing that this movement pays chief attention to, which it is constantly putting before the people, is that science should replace all superstition and practices of long standing. Knowledge handed down through the centuries must be tested and criticized in the light of modern scientific knowledge before we decide whether or not we should continue to use it.

3. It is social. The attention of this movement has been shown to be focused on existing social conditions. This is the most significant difference between this movement and any previous movement, for all former movements have almost entirely centered upon political reconstruction. They talked and taught as if political organization could exist apart from the social structure, and claimed that if politics were right, all existing evils would be remedied. This movement sees the situation in a different light. It realizes that unless social conditions are improved in some way, even independently of political organization, there can be no good government, for government after all is made of people. For the first time people are doing serious thinking about the reconstruction of the family, debating the problem whether we should continue to have the large patriarchal family or adopt the small family system of Western nations. People are seriously discussing how to ameliorate the sufferings of those of inferior social status—rickshaw men, coolies, factory workers—though these are not yet numerous—child workers—who have become quite prevalent—and even the unemployed. The movement is then a movement which touches the mass of the people and is not esoteric nor a high-brow diversion of the wealthy and educated.

4. It is fearless. Former movements have produced leaders who were willing to lay down their lives in political reconstruction : Bomb throwers, assassins ; leaders of revolutionary armies who were determined to carry out their pro-

gram even at the expense of losing their lives certainly call for the admiration of those who are enjoying the blessings of their results. But great as those sacrifices were and real as their courage was from one point of view, it is not as difficult or as admirable as the courage which is required by the present movement, for it is far easier to die for political change by leading an army or shouldering a gun, than to die as a martyr in opposing established traditions and a deeply entrenched philosophy of life. This movement criticizes almost everything which has been held dear by the people: religion, morality, family, social relationships, father, mother, brother, sister, friend, teacher, pupil, master, servant—everything and everybody! It recognizes no taboos. Conventional and proprieties have to justify their existence and due respect will not be given to them unless they can meet the challenges being put to them. This movement is then a movement that searches the heart of all, quickens the imagination and promises no rest until every stone of the social structure has been over turned. Such fearlessness promises at least thoroughness in its quest for a better world if not an actual possession of one.

5. It is unorganized. This movement recognizes no generalissimo. It has no president, no staff members, no central organizations, no branch offices. Its devotees are preaching with their pens and with their tongues, not as the representatives of any organized hierarchy, transmitting orders or giving instructions. They work first as individuals and sometimes in small units. Leadership is only determined by the amount and the quality of the work done. There is very little hero worship and idolizing, and in fact the movement took upon its own shoulders the responsibility of destroying every idol. Its outstanding figures do not hesitate to acknowledge their shortcomings and the novices are made to feel that they are at liberty to pick a flaw in the logic of the statements made by the recognized leaders. This movement puts forward no creeds, therefore asks no formal subscriptions to such. This assures freedom. Everybody can discuss any problem in any way he pleased. Good ones will have a chance to stand and the poor ones are given ample opportunity and leisure to die a natural death. The movement is, therefore, peculiar and penetrating in its influence and it promises to permeate the whole fabric of society. It will indeed be difficult to extract it from the social system after it becomes a part of the life of the people.

WHAT ARE SOME OF THE OPINIONS ON RELIGION EXPRESSED
BY ITS LEADERS ?

I have thus far presented in a very sketchy way the nature and scope of this movement, and now we come to the part which concerns us most, that is the relation of this movement to religion or rather the general attitude of its leaders toward religion.

By the very principles the leaders of this movement have adopted religion is a problem worthy of discussion and to this point they have consistently adhered. There have been some very thoughtful discussions about religion ; and if it is possible to group them after a mechanical fashion we may say that there are five types of attitude. I shall merely point out the general tendencies as I see them and let the writers speak for themselves.

First. Religion is useful, important, and necessary to life, but it needs proper philosophical interpretation. Philosophy is a go-between and a mediator between religion and science. But religion will continue to exist and play its part in human life.

Second. There are those who believe that religion was useful and is still useful to some people to-day but that as science progresses religion diminishes. The result is that religion will finally die out, for religion according to this viewpoint met the needs of the people when their scientific knowledge was very crude and they were not able to take care of themselves in face of physical dangers. But as science has given men an increasing amount of power to take care of themselves to that extent religion is becoming less and less necessary. There is, therefore, a short cut by which we may go from our present stage directly into the scientific stage without going through the stage of religion. This is especially desirable because the Chinese have been under the yoke of superstitions which have come from religious beliefs. It is better to quit religion altogether and depend on science and philosophy. It goes without saying, of course, that whatever philosophy we adopt it must be in harmony with science.

Third. Whether religion has its place in modern life or not will depend upon whether it can stand the test of the modern age, that is to say, whether religion can prove the existence of God and all the things which it professes to be true ; whether religion can actually carry out the duties it professes to perform ; whether it can clear itself of all the

superstitious traditions which cannot stand before science; and whether it can shake off the shackles of ancient tradition, autocratic ruling and selfish ecclesiasticism.

Fourth. Religion has been useful and perhaps is useful still but the very reason why religion is useful is because it inspires, comforts, and sweetens life, all of which can be secured through æsthetics. That there is a need for æsthetics among the Chinese people no one can deny. This need is just as great as that for science and philosophy. The discussions about the relative merits of religion and æsthetics and the substitution of æsthetics for religion are becoming more and more prominent every day. The leader of this wing of the movement is Chancellor Tsai himself.

Fifth. Religion is valuable because of its spirit, attitude, and faith. These give people strength and victory. These are what we need in China to-day. But it is not necessary to get these from religion. We can, in other words, have religious fervor, religious power, without having a formal religion.

WHAT IS THEIR ATTITUDE TOWARD CHRISTIANITY?

Thus far I have sketched the attitude toward religion in general, now I shall make a brief mention of the attitude toward Christianity in particular.

1. The movement has given Christianity a chance to prove what it really is. It meets Christianity on a ground different from that of any previous movement in China. The unreasonable contempt for Christianity which characterizes some Chinese and the fatal indifference towards it which characterizes the great majority of the people, have been changed into the reasonable attitude of willingness to discuss it. Christianity says, "I should love my neighbor as myself." This movement says, "Let me see how much you have done." Christianity says, "Christ came to give more abundant life," and this movement replies, "Show me the abundant life."

2. It judges Christianity on its own ground. It points out to the Christian Church the faults and mistakes and blunders which the church has committed and asks the very pertinent question: "Can Christianity meet the needs of the present generation?" The church now stands before the judge and the verdict is being given in several ways. Some-

times the verdict is very stern. "Christianity," it says, "has been given a chance twenty centuries long. It has not made good and no more chance need be given to it. We must look for some other means of saving the world." Sometimes the verdict is less severe. It calls the church's attention to the irrational superstitions and the crass literalism which have marred the beauty of its history and which have proved a hindrance to its progress. It tells Christianity to give up these and to go back to Christ and be liberalized and to emphasize his ethical and spiritual teachings and carry them into effect.

3. It challenges the existence of Christianity because it challenges the existence of any religion in this present world. Religion is something for the weak, for the ignorant, for the unscientific. It might have had its place before but not now and it must not have a place in the future because it is our duty to learn to be more scientific, to be strong enough to free ourselves from superstitions, to rely upon ourselves rather than others, or even and specially supernatural help, if there is any help needed at all.

4. Aesthetics will supply whatever want is felt which is not supplied by science. There is thus a strong plea that aesthetics should take the place of Christianity. It is pointed out that much of Christianity is concerned with the feeling and the heart; its music, its architecture, its expression in hymns, and prayers. The very means through which Christians obtain spiritual comfort, the very stuff which the religious experience is made of is intermingled with, if not entirely made up of, the same material which aesthetics can offer, and it adds in a very succinct way that aesthetics can supply all these at smaller cost and minus all its troubles!

5. In contrast to all these, there is a remarkable appreciation and respectful recognition of the personality of Jesus and the influence of His teaching, and an earnest suggestion that in this spirit we find the saving power which will regenerate China. It is true that such appreciation and recognition is not common and it is the expression of only one man, against whose ideas came a great deal of criticism on the part of others, but the significance of such an opinion is not lessened thereby as the author made such public recognition not before but after a long attack upon religions in general and Christianity in particular, and because of the fact that

the author is one of the chief leaders of the movement and not one of the insignificant ones, and is not a careless writer. One also finds expressions of appreciation of the value of the Bible as a book of spiritual value, from the writings of other writers who are the product of this movement, and we are confident that such expressions will increase in number as time goes on.

WHAT ARE SOME OF ITS EFFECTS UPON CHRISTIANITY?

1. This movement has prepared the way for Christianity in having cleared existing superstitions out of the way for the spread of Christianity. So far as Chinese superstitions are concerned this movement is fighting the very enemies that Christianity has been fighting for the last century. The attack of this movement is more extensive and more intensive than that which Christianity has been willing or able to make. I say "willing or able" on purpose for missionary policy as it is shown in the results of the last century's missionary work in China seems to indicate that missionaries have been trying to avoid unnecessary conflicts with the Chinese people concerning their beliefs and practices. Certain customs which found their roots in superstitious beliefs were not attacked so long as they did not seriously conflict with Christian belief. Then there are certain things in Christianity itself in its present form that are superstitious and which have kept Christian missionaries themselves from attacking in a more wholesale fashion the superstitions of the Chinese people. Then there has been a continual effort on the part of missionaries to look for whatever they can find in the old Chinese beliefs and traditions which might be used as stepping stones to Christianity. For this reason, missionaries have never had the ambition to recast the existing order of Chinese life. This movement has shown itself to be a good fighter and willing to fight without compromise.

2. This movement has given recognition consciously or unconsciously to what Christianity has done. No one will deny that Christianity has contributed a great deal to social progress in China. It has advocated the liberation of women; the education of the poor; the fight against opium; free medical service to the needy and efforts along other lines. Those Chinese who have received the benefits of this movement or who have become co-workers with missionaries in

this movement have, of course, understood and appreciated their efforts. We know very well that at the beginning of missionary effort in China, there was ungrateful opposition on the part of the ignorant mass. This has changed in course of time but the genuine appreciation and full understanding of the significance of this movement have not yet been clearly and definitely arrived at to any great extent. This movement is teaching the people the importance and true meaning of social service and is rapidly opening the eyes of the public to appreciate Christian efforts for social betterment, however inadequate they may be, and also that these are done without any ulterior motive.

3. It follows, then, that this movement gives indirect support to Christian work. If this movement is going to carry out what it professes to do, the inevitable result will be valuable support to Christian work so far as Christian work is expressed in terms of social service, and there are enough indications for us to say that such is actually the prospect. People who have been brought under the influence of this renaissance movement have seriously and voluntarily started social service leagues, social service clubs, social service magazines, free schools for the children of the poor, anti-bad habit societies, and many other things. In doing this they are really educating the masses along the lines of what Christian ministers and missionaries are already trying to do. They are gradually cultivating the taste for Christian service. They are developing, though very slowly, habits of response to the kind of work which Christian missionaries and ministers are doing.

4. This movement gives impetus to a constructive Christian social message. If the platform of this movement is carried out to its logical conclusion nothing short of a satisfactory program for social reconstruction can satisfy the longings of the spirits that are back of this movement, for it does not rest with patchwork, least of all does it aim to maintain existing conditions. If the whole social order is beyond repair then it is quite ready to rebuild from the bottom. It reaches out for a new order at any cost. From our Christian point of view such a new order can be obtained by the teachings of Jesus.

5. It gives Christianity a better tool for work. A certain missionary once said in a moment of despair that Chinese

literature and Chinese characters were the creation of the devil, and I am sure that many of us who may not agree with his statement feel sympathy for him. This movement has achieved its success and concentrated its efforts on attacking the old form of writing. It has attacked this writing at various angles. It criticizes the old Chinese writing as being an ineffective tool for scientific and philosophical usage. It also attacks it as being heavy laden with undemocratic and superstitious concepts. It is, therefore, unfit as a tool to meet the needs of the people. The conversational style it advocates has after much opposition won its ground. There is going on a process of developing a vernacular literature. It is developing also a technique for blank verse in Chinese poetry; the yearnings of hearts that were suppressed and smothered by the lack of proper forms thus finding expression. The day is coming when one can express his thoughts without seeking the aid of ancient authorities for every little thing which he wishes to say; when one can converse with a friend in writing as if in person; when one can express aesthetic feeling and emotions in his own way without using ancient poetic phrases or historic illusions. All this is very significant for Christian work. We may now look for the production of genuine Christian hymns almost impossible under the old conditions, when it was necessary to use old prescribed methods and follow old regulations and rules for poetical composition. We can also confidently hope that public prayers from the Christian pulpit will become more eloquent and expressive and contain more real value for worship. We can confidently hope for a new Christian literature that will express the convictions and tell the experiences of the Christian life without being blurred by outworn expressions largely, if not entirely, non-Christian. New eyes and new terms have been given to the Chinese and, may I also say, to Christians particularly. This is therefore a triumphant day for Christian missionaries. The efforts they have put forth in the last hundred years in spreading the Mandarin version of the Scriptures is just now beginning to be appreciated. A great future is before Christian workers whether their work is in literature, education, preaching, or in worship.

6. The movement has, by its very insistence upon investigation and inquiry, encouraged the study of Christianity. Non-Christian scholars have not only taken up the study of

Christianity in a scholarly fashion but also pleaded for the assignment of a permanent place in the curriculum of the National University for the study of religions including Christianity. There has been organized in Peking the Society for the Study of Religions, and invitations have been given to Christian scholars as well as others to lecture on Christianity. Recently one of the strong organizations which is thoroughly in sympathy with the movement and which has steadily and consistently supported it,—in fact is one of the products of the movement—has devoted two numbers of its journal to the discussion of religion. One very able article by a non-Christian defended the value of Christianity in a very interesting and convincing way. This same publication has extended a courteous invitation also to one of the Christian professors of the National University to contribute to its pages an article setting forth the value of Christianity together with his reasons for believing in Christianity.

WHAT ARE ITS EFFECTS UPON CHINESE CHRISTIANS ?

1. To some the movement has presented difficulties and perplexities. Innocent Christians nourished with spiritual milk and milk alone, who have been kept ignorant of modern thought by well meaning Christian missionaries whose aim was to safeguard the faith of their flock by negative methods, are facing the on rush of this new tide of thought with trembling and fear. They found no help when they confided their difficulties to their missionary friends. The latter in most cases unconsciously side with the Supreme Pontiff of the Holy Catholic Apostolic Roman Church and condemn all this as devil's doings, and in other cases naively cite this situation as another sign of the Antichrist, who, according to the portentous eschatological theory which they are daily striving to prove, presages the end of the world. But in neither case are Chinese Christians really helped or their difficulties removed.

2. To some Christians the movement promises liberation and hope. In spite of the careful attention of some of the missionaries who have patiently trained the spiritual life of their Christians in a hothouse, the seeds of curiosity and of inquiry have found their ways into their minds and have developed. These Christians often came to the missionaries with their doubts and difficulties for explanation and help, but they have usually,

if not always, been brushed aside with answers which are not satisfactory. Few missionaries will for instance sit down with their church members and explain to them the process of the formation of the canons of the Old and the New Testaments. That there are views which are different from the ones which they themselves have been teaching, that they also may be correct and that it is the privilege of Protestant Christians to choose what they think is best through their own reasonings, assisted by prayer, is something which many missionaries have seemingly ignored for a definite purpose. There are Chinese Christians who have never at heart agreed with what the missionaries teach. Either they have been discouraged by the missionaries in their quest and have thus given up hope of understanding the problems involved, or they have carried over into their spiritual life the courteous habit of saying "Yes" to whatever their teachers and superiors say whether they agree with them or not. Very often such conditions exist in groups and individuals least suspected by their missionary pastors. To some of these people this movement brings hope and liberation. Some are eagerly seeking for answers to the perplexing problems of the spiritual life, not from their pastors and missionaries who have failed to serve them, but from the pages which bring different messages. That they actually do find answers to their problems in these publications which do not profess to propagate Christianity while strange to some missionaries is nevertheless a fact. As to whether the answers they thus get really clear up their difficulties is another question. They at least satisfy their longing for further light; and the way in which these views are presented, however inadequate they may be, breathes at least the spirit of freedom and fearlessness. This is what will win the hearts of many hungry Christians who are still faithfully staying in the fold. To that extent also the wrong and imperfect views of Christianity these non-Christian scholars may present will do the most serious damage to Christian faith.

3. To others this movement calls for thoughtful reflection. Devout Christians have begun to realize that genuine love for the faith which they hold dear does not mean that they must ignore criticisms of the Christian life and faith, nor that they must argue against the critics by using hot words and making faces at them, but that they must accept the criticisms and thoughtfully examine them to see if there is

any reasonable ground for them. Will not the Church be better off if some of these mistakes they expose are admitted as true and corrected? Will not our faith be purer if some of the elements which have been pointed out are recognized as true and are thereby eliminated? Thus argue the reasonable and the faithful, and they are reading the writers of this movement and with keen interest looking for suggestions and contributions. Among this class ministerial candidates who have dedicated their lives to Christian work make the largest number.

4. Still to others the movement presents a vital challenge. Some Christians appreciate what the movement is trying to do in its efforts to regenerate the nation, but cannot help but feel that the movement has not yet grasped the real meaning of Christianity. Christianity to them is life and they are eager to share this life. The Christian Church is an organization in which they enjoy the fellowship of the spirit, and they are eager to open the door of welcome to others who have the same eagerness to serve their fellowmen. They realize that the time has come when Chinese Christians should study anew for themselves the true nature of Christianity and its relation to themselves and to the nation. Is Christianity able to fulfil its function of regenerating China? A challenge has come, and they are willing to face it. These Christians are not unaware of their limitations, but they have confidence that every little they try to do, however feeble it may be, will receive its fullest measure of harvest in this fertile soil.

WHAT SHOULD CHRISTIAN MINISTERS AND MISSIONARIES DO UNDER THESE CIRCUMSTANCES?

1. First of all missionaries and Chinese Christian ministers should search their own hearts and ask themselves, What is the Christian message? The challenge has been put to us whether Christianity has a right to exist in this modern progressive age, whether indeed religion itself has any place in modern life. Is it too cruel to say that many of us have served the mission and preached the Gospel in a rather dreamy state. We somehow feel vaguely that we have a certain message to give but not one which we can preach with a burning conviction that it is a message which we have questioned in every phase and thought through every point. This movement is waking us up from

our slumber. It accepts no equivocal statement; a statement with carefully couched expressions and well selected words capable of various interpretations may be fine and welcome in a Christian community where prejudices are in favor of Christianity, but they will not be welcome or receive serious attention from this movement. It does not matter what our interpretation of Christianity is, we must have one which will really be believed by ourselves after careful re-examination and searching questioning.

2. The Christian missionaries and ministers must cease to teach dogmatically. One of the things which this movement attacks most consistently is dogmatic presentation of truth or life. It advocates the experimental attitude for everything. It welcomes any new suggestion but every suggestion must be tested upon its own merits. To present Christian truth dogmatically, to say that this is true because I believe it or merely because the Bible says so does not enable us to put the thing across. On the contrary it may prejudice the audience against the very thing which the speaker is trying to impart to them. How much of our teaching has been given in dogmatic form we can hardly realize: one needs only to examine the Christian literature produced in the last century in Chinese or the sermons which we hear from the missionary pulpit, or the utterances made by missionaries which we hear outside the pulpit. The time has come when we have to present Christian truth in the spirit of the Master who said, "Come and see."

3. Christian missionaries and ministers must acquire the scientific attitude with reference to any traditions or conventions of the church, however precious and dear they may be to them. This movement aims to have people ask at every turn, Why? We sing hymns in the church. Why? We have baptism as an initiation ceremony in the Christian Church. Why? Some have confirmation and others not. Why? One church refuses to unite with another church. Why? The Bible is the Word of God. Why? We must give answers to enquiring minds which have been developed by this movement to all these and many other questions. The only way is to use the scientific and historical method, being willing to acknowledge the eccentric mistakes and illusions of our Christian forefathers together with their inventions and hair-splittings, and our cowardice with regard to modifying

or changing them. We must show the values which some of these things conserve and the reasons for our determination to perpetuate them. We can no longer say, "This is good because the Bible says so," "Because my pastor says so," or "Because my bishop says so." Even the fact that the church universal practises it, or has practised it for 10,000 years does not necessarily insure permanence to it.

4. Missionaries and ministers must constantly remind themselves that they are missionaries and ministers and that they are not representatives of an authoritative church government still tinged with the hue of paternalism or despotism. No matter how much benevolence such a church may show it will not lead men to the Man of Nazareth, the humble and democratic servant. This movement has raised an insistant cry against anything that is undemocratic, what is for the good of one class at the expense of another, or what is for the benefit of the few alone. If the ins and outs of Christian missions and the church are laid bare before the public, dare we claim that there are no despotisms and no autocratic rulings in the Christian Church on the part of missionaries and ministers?

5. Christian ministers and missionaries must substitute for all priestcraft genuine Christian service. This movement is dealing the death-blow to the position of mystery on the part of the individual or group of individuals. The monopolization of Christian grace, the copy-righting of Christian truth in any manner will not be acceptable. It will be ridiculed and this movement will be magnified in the eyes of the public. We must go back to the simplicity and unassuming attitude of the preacher of the Sermon on the Mount. As a corollary to this the movement also demands Christian preachers of prophetic vision; men who can feel the pulses of the age, who with the spirit of God will lead the people to a new world and minister unto them during the trip, according to their daily needs.

6. Christian ministers and missionaries must make it their main duty to preach the social gospel of Jesus. This is not a place to argue the relative value of the individualistic and the social gospels. Granting that there is place for the so-called individualistic gospel, one can hardly be a consistent Christian, still less a Christian preacher if he assign the social gospel of Jesus to a minor position. This movement

is a movement for the people. It is willing to give up anything, time-honored tradition, deep-seated conventions, and many other things that have been held dear by many in order to attain whatever good one can get for the greatest majority. It is forward looking. It looks toward a new order where the *hoi polloi* shall weep no more, and if we really mean it when we pray, "Thy will be done on earth as well as in heaven," then many of our sermons must be rewritten. Whatever personal work we are doing to-day, whatever individual gospel we are preaching, it must be done and preached not for itself but for the attainment of the social aim. The principles of Jesus must be interpreted and must shed light upon the perplexities and problems of the age :—the size of the family ; the question of free love ; birth control ; capital and labor ; and of bolshevism, if you please.

7. The Christian missionaries and ministers must, in all their efforts to build up Christian lives, emphasize the positive and not the negative aspects. There runs through the entirety of this movement a consistent note of self-reliance as over against self-renunciation with regard to personal character. We cannot afford to minimize the importance of Jesus' teaching of the abundant life. This movement has raised serious objection to a society composed of despairing and ascetic people. It urges men to go to God by the road of activity, of confidence, of courage, of fearless experimentation, and of adventure. These characteristics are not alien to abundant life. Our Christian message must then be positive. *Thou shalt do, thou shalt have faith, thou shalt love, thou shalt have confidence, thou shalt hope, instead of merely, thou shalt not, and thou can't not, and thou art hopeless.*

8. Christian missionaries and ministers must adopt a new policy in the religious instruction of their church members and particularly ministerial candidates and other Christian workers. There might be some justification for the policy of silence and of wilfully avoiding the issues, in the early days of missionary activity. But now conditions have changed. Both theological and other problems of the Bible have been given serious attention even by non-Christians. This movement has been advocating the use of higher and lower critical methods, which Western scholars have been using with profit in the study of the Holy Scriptures, in the study of all Chinese documents of former ages. The Confucian classics are being torn to pieces in this

process. Additions, accretions, reductions, errors of copyists, variants in reading and their significance, authorship, main purposes of compositions, dates, style, and everything else are being minutely discussed and the consensus of scholarly opinion estimated. Upon the results of such studies, the real value of Confucian teachings and the teachings of any one of the long revered teachers of China are resting. It is high time for Christian missionary teachers to come to their senses as the policy of silence based on the uncritical attitude will do more harm than good even with beginners, who sooner or later will fall the victims of surprise. Only a few days ago I borrowed a copy of the Sing Tsin Nien from a friend which contains an article on "Christianity and the Chinese People." In the course of the discussion, the author of the article quoted a number of the sayings of Jesus. Among them is a group of quotations taken from the Gospel of John. My attention was attracted to a comment written in dark Chinese ink under these quotations by the reader of the article which says: "These are not real sayings of Jesus." There were no such comments made by the reader upon any one of the quotations from the other Gospels. This little incident shows that the problem of the authorship of the Fourth Gospel is just as real a problem to him as to any Western theological student, and that he is evaluating the article by noting such fine points. May I add that the reader I referred to is not a theological student and not even a Christian!

9. Christian missionaries and ministers must think through the problems of internationalism as over against nationalism and particularly in religious activity and religious thinking. It is a remarkable fact that in this movement while there is an earnest plea for national repentance and concerted fighting against evil, from militarism down to incidental superstitious habits, in order to save the nation and the people from degeneration and disintegration, there goes with it the still small voice which again and again reminds the people that nationalism is the enemy of human brotherhood. Unquestionably the problem of internationalism has come to the front and will be the center of discussion and the cause of a severe mental tussle among the thinking people of the world, and not a few have realized the fact that unless Christian principles can be applied to international relationships, there must be something wrong with Christianity. Christian ministers and missionaries should not be the

last to respond to this universal human outcry. Christian missionaries have long preached "love thine enemies" but many of them are still under the yoke of un-Christian patriotism and are under the assumption of un-Christian racial superiority. Blessed will be the missionary who thinks through this problem, acting as he thinks, who is willing to make attempts, however feeble they may be, to apply the spirit of the Master in his relationship toward the Chinese people and in his attitude toward all problems in which the question of racial and national differences plays a part.

Making Christianity Indigenous in China

CHENGTING T. WANG

THIS is a very difficult subject and may lead to controversy. I hope that you will take what I say in the same spirit that I give it. I aim to give what I think is a certain kind of constructive criticism. I think that some of the things will receive your hearty approval, while to others, I hope, you will give your sympathetic consideration. We shall agree on one point, namely, that in order to have the Chinese people accept Christianity, we must make it indigenous, that is, we must make it a native plant growing in Chinese soil. We all realize that plants change their nature by being transplanted. Our silk worm was imported to Italy, and the silk produced is different. Then they took over the mulberry tree and in a few generations it also changed its character. It is the same with cotton. We have imported cotton seed from America into this country, and in a few years it has changed. In the same way I believe that when Christianity is introduced here it should also change its character, because of the difference in mental training and historical background. As we discuss the various aspects of the question we shall agree on the major premise, e.g., that we must make Christianity indigenous.. I am afraid, however, that we may differ somewhat on the minor premises, and will thus form different conclusions.

I may, perhaps, before discussing this question, give a word of explanation. All missions do not have the same policy, and even where they have the same policy, they still differ in application thereof. Therefore, my criticisms of the policy of

certain missions can not be applied equally to all. While I disagree with the policy of some missions I am in accord with that of others.

The thing of first importance is the training of Chinese leadership. There is no doubt unanimity of opinion on the importance of training Chinese leaders, but some think that we need to train them only up to the point where they will make assistants to missionaries. That, in my opinion, is a wrong policy. You must train them so that when young missionaries are sent to China they may be put under Chinese who by training, experience, and ability are qualified for such leadership.

A number of missions have been in the habit of sending the children of missionaries to the same fields where their parents have worked. They are of course known to Chinese workers from their infancy. Following the old tradition of these missions, the missionaries must rule and direct; so often young inexperienced missionaries, fresh from college and language school, are placed over experienced Chinese workers who have worked with their parents for decades past. That such a policy will not produce the best of results is too plain and needs no further comment. It is often said in defence of this policy that these Chinese workers, although faithful and experienced, do not possess the necessary qualifications of leadership. My question is: Why is this so? Is it not because the missions give much more attention to the training of missionaries than to the training of Chinese workers? Such methods in the end defeat our attempts to make Christianity indigenous to China. So long as mission work remains under the direction of missionaries, so long is it a strange institution in the land. It is like a plant nursed in a greenhouse, not one which has struck roots into the soil of the land and is prepared to stay and reproduce itself.

We must get down to rock bottom on this question. What kind of Chinese leaders do we need? If the Chinese are to be mere assistants of missionaries, then, on the one hand, men of ability will not be attracted to mission work and on the other hand the best qualities of Chinese workers such as tact, judgment, initiative, adaptation, aggressiveness and personal magnetism, all of which are essential to leadership, will be undeveloped. Nothing succeeds like success. The policy which I would like to see all the missions adopt has been tried

out by certain missions, and they have obtained the kind of Chinese leaders they want. Others simply can not get them. I will not mention names, as comparisons are odious.

Missions should have funds, in my judgment, set aside for the training of Chinese leaders as they now have for the training of missionaries on whom much money is thus spent, and who, before they actually begin work on the field, are usually given two or three years to learn the language. Has anything parallel been done for Chinese workers? Have as much time and as much money been put into them? I fear most missions have not done so. I would rather, if I had to choose between them, have one good Chinese worker than ten secondary leaders! The point I am making is that you ought to train some Chinese workers up to the point where they can even have missionaries work under them.

To give practical expression to a progressive mission policy, it is necessary to place such Chinese leaders in positions of responsibility and trust. It may be necessary to replace the older workers with the younger ones who are better qualified for such positions, though this is a delicate situation due to the current Chinese attitude towards age. I know of many places where there are old pastors who are not fit to cope with modern conditions, and where it is difficult to know where to put them. It is certainly hard to say to an old and faithful worker: 'Go home as we want to put a young man in your place.' Yet we must have men of ability to lead the work of the church. It is difficult to set aside the old pastors, as they may be left without support. But some thing must be done if we want the Church to go forward and be able to meet the demands of the congregations. I wish to suggest, therefore, that the older men be retired on a pension. Some of these men have children to support them. Such a scheme can possibly be worked easier here than in Western countries, because here there is a greater willingness on the part of children to support their parents.

I wish now to deal with the delicate question of pay for the Chinese workers. This may sound as if I am over burdened with the material phase of the problem of life. Yet after all the material side of life has a great deal to do with its spiritual side. Chinese workers should be given a more decent pay. What the pastors and other Chinese workers are getting as their salaries is far from being sufficient to live decently. Thus their efficiency is often destroyed. Imagine, for instance, a

pastor who has to do his own marketing and help his wife clean up the house, because he is unable to employ a servant! Then he worries when the fifth day of the fifth month, the fifteenth day of the eighth month, and the end of the year come round when bills must be paid. Pardon a personal illustration. My own father was hard pressed for means to keep the wolf from the door. I have great pride in my father for his scholarly attainments, eloquence, and spiritual powers which will be attested to by those who knew him. He was given only \$15 a month for his work and had to bring up a family of nine children. I need hardly tell you that I have had from childhood up very little regard for the missionaries who were responsible for such a short-sighted policy. While each missionary employed a number of servants and maids, had his medical allowance, summer vacation and furloughs, his poor Chinese co-worker had to live on \$15 a month which, it must be remembered, was the best pay among the Chinese workers then. And although the Chinese are better paid now, their income is still insufficient.

Permit me to summarize what I have said on the question of Chinese leadership. Every mission should endeavor to secure the best possible Chinese leaders in the shortest possible time. It should be inculcated in the mind of every missionary that the degree of his success is in direct proportion to the number and quality of Chinese workers whom he has won for the work of the Church and to whom he can commit his work when he leaves the mission field. No pains or expense should be spared for their training, and when once qualified they should be placed in positions of responsibility and trust. While Christian service, like educational or military service, must be based on sacrifice, Chinese workers should be given a living wage, enabling them to live decently and to have opportunities for constant improvement and efficient growth in mind and spirit.

In seeking to make Christianity indigenous in China, besides the training of Chinese leaders, we must take into consideration the Chinese philosophy of life. What this is will take a man of great learning to define. I do not feel I am qualified to deal with it. I will only mention two aspects of our philosophy of life which stand out quite prominently and have been noted by Western observers. One is what Dr. Arthur Smith calls the *reasonableness* of the Chinese people

and the other is our emphasis on the *empirical* or *utilitarian* side of life. Whatever may be our short-comings, we have the right to claim—in spite of a few foreign doctrines or institutions which have found their way to China,—a large measure of originality in our civilization. The two ideas given above have been found to be reasonable and useful and have therefore been incorporated into our national life. And having this strain of originality we are slow to adopt new ideas or institutions, and apt to reject anything that is imposed upon us without first convincing us that it is reasonable and useful. Take for instance, the introduction of railways into China. These first met violent opposition from our people. If those who built the short line from Shanghai to Woosung had taken the pains to demonstrate to the men of influence of that day the usefulness of the "iron-road," instead of, as they actually did, imposing it upon the people against their will, they would not have suffered the mortification of seeing their work torn up and destroyed. To-day our people are simply begging for the construction of the very thing which their fathers so resolutely resisted.

The same thing is true of Christianity. The teachings of Jesus can be best brought to our people by appealing to our mind and intellect in addition to our heart. Their usefulness and reasonableness should be demonstrated along with their power. Pure metaphysical speculation does not appeal to us like it does to the Indians who can spend a life-time in the contemplation of Nirvana. You may say we are too realistic. Nevertheless we are so endowed; it is born in us.

I am not at all afraid that Christianity cannot stand these two tests. The teachings of our Master can be made plain to the simple-minded and can also furnish food to the most intellectual. Such wonderful statements as: "I came that they may have life, and may have it abundantly," or "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind Thou shalt love thy neighbor as thyself," or "In the beginning was the Word, and the Word was with God, and the Word was God": I say such statements will not yield all their riches to the scholar who wishes to delve into them. That Christianity is useful to the individual, society, and the nation, who desires to or can deny? All its works are works of mercy and kindness. For its mission is to preach good tidings to the poor, to proclaim release to the

captives, to give sight to the blind, to set at liberty them that are bruised, and to proclaim the acceptable year of the Lord.

Such being the case I wish to suggest that missions should pay more attention to what educational institutions and literature can do in creating points of contact with the Chinese people. Most mission schools, in my judgment, have a wrong objective. They seek more to convert the students in them than to give them the best education in a broad sense of the word. With a few notable exceptions, most mission schools produce only clerks for the customs, the post office, and the business hongs. The missionaries in charge of such schools seem to glorify more in the number of converts they have succeeded in making than in the production of leaders whose lives shall count in the uplift of the country. They will often encourage the students to become Christians by giving them scholarships, or by doing so induce their parents to become Christians. Such proselytizing methods tend more to hinder than to help spread Christianity. I would rather have no Christian converts than have them only "rice" Christians!

Besides, in almost every case with possibly one or two exceptions, little attention is paid to the Chinese side of education. I know of a leading mission girls' school where Chinese history and geography are taught in English! Possibly this is so in many other mission schools.

Then again, what poor Christian literature we have in China! With all deference to the many sinologues among the missionaries, I cannot say that their works are edifying from a scholarly point of view. Many of the hymns for instance are worse than nursery rhymes.

The point I am driving at is that hitherto too little attention has been paid to the importance of adapting Christianity to the Chinese philosophy of life and viewpoint.

I come now to the third division of my subject. It is my deep conviction that if Christianity is going to spread in China, it must be done through laymen. Men like Dr. Chang Po-ling and General Feng Yui-hsiang are doing more in winning men to Christ than many paid workers. It will do your heart good to visit either the Union Church of Tientsin of which Dr. Chang is the moving spirit or the camp of General Feng. If we agree that laymen play the most important part in the spread of Christianity, it necessarily follows that missions should lay greater emphasis upon such aspects of their work as will

produce laymen of influence. So I come back once more to the part which mission schools can play in producing Christian laymen. Instead of producing clerks only (please do not think that I despise clerks; I do not, for all men are useful), let the mission schools produce managers of business affairs, diplomats, scholars, officials and men for other influential positions. Such can lead in the affairs of the country as well as in the spread of Christianity, and in so doing they will demonstrate that Christianity is both reasonable and useful.

In conclusion I wish to lift my voice on behalf of union work. Already much has been done along this line in China. Not only are missions of the same denomination, such as the Northern and Southern Presbyterian Missions, merging their forces but different denominations also are supporting union institutions. I feel that my own denomination (C.M.S.) should go in more for union work, at least in China. Do not let old traditions hinder us from taking part in union work. The idea of having received a blessing from Peter is a dead issue now. Let us go in and join in union work.

These are some of the convictions that I have. I hope that these criticisms will be taken in the same spirit as I make them. As a Chinese Christian I am anxious to see Christianity spread in China, and as one who deeply appreciates the work of missions and missionaries, I am not saying these things to deprecate them.

Students' Social Problems

FU-LIANG CHANG

SINCE the recent Student Movement against the decision of the Peace Conference in granting German rights in Shantung to Japan and against the pro-Japanese Chinese officials, a spirit of unrest has caused a general awakening of the Chinese people to show in many unexpected ways. Politically the country is divided into North, South and Southwest, or Chihli, Fengtien, Kuoming, and Anfu parties, but the people as a whole are united in demanding self-government, self-determination, and abolition of the Tuchun system. Socially this spirit of youth and action has manifested itself in even more surprising ways. The Student Unions all over the country, which have done more than any other organization in

rousing the spirit of nationalism among the masses, have also broken down the walls of separation between male and female students. At meetings, in strikes, in parades, and even in prison, the students of both sexes have worked together like brothers in arms.

With the in-coming tide of "New Thought" (新思潮), our young men and women have found that they have been cheated out of each other's company for ages. From timid, bashful, young persons of yesterday, who left the choice of their future mates and happiness to their parents, as if it were but over night, we come face to face with young advocates of the equality of sexes, free social intercourse between men and women, free choice in marriage and co-education. What is more, we see all these actually being carried out before our eyes, and in many cases bringing sorrow to those concerned. Parents naturally are in despair.

The National Educational Conference of 1919 at Shansi voted for co-education for China. The same conference met at Shanghai the following year and discussed ways and means of encouraging co-education. The Peking Government University has opened her doors to female students, and now has more than ten of them. Recently the Nanking Government Normal College started co-education and during its summer session of 1920, it had some one hundred girl students. Among the mission colleges, the Canton Christian College has had a few women students for years. Among medical schools, the Union Medical College at Peking admits women scholars on the same basis as men.

"Will co-education solve the students' social problems?" is a question which many mission colleges as well as other institutions of higher education are considering. Advocates of co-education claim that co-education will purify the existing social customs and create a better social order for the boys and girls of the future. For a student of Chinese social problems, it is very interesting to note the attitude of different schools towards this question. Some schools, choosing the line of least resistance, entirely ignore this problem; others decide immediately to admit girl students; and still others claim that the express purpose of their institutions is for the education of boys and will not admit female scholars under any circumstances. The following are some of the arguments for and against co-education in mission colleges:—

Arguments For :

1. Financially it is more economic and efficient to have one college with its equipment and staff to serve both boys and girls than to serve just one of them. As most colleges for boys are mission institutions, and since the missions are already burdened with the maintenance and development of their existing colleges and universities, it is out of the question to build enough institutions to supply the growing need of higher education for women in the immediate future. The Chinese government finds itself in the same situation. By utilizing more fully and efficiently existing institutions, co-education seems to its supporters to be a happy solution of these difficulties.

2. Morally co-education will develop a spirit of chivalry among the male students and from them this spirit will be spread to the masses. Thus co-education will help win the first battle in the war against prostitution, concubinage, and other immoral evils of society.

3. Socially co-education will purify existing social customs. Intercourse between male and female students, regulated and guided by school authorities, will be at its best in the Christian atmosphere and under the strict discipline of college or school.

4. Educationally co-education will raise the standard of the middle schools for girls.

5. Co-education will open the door of high attainments to ambitious and capable women in scholarship, in science, in business, and in many other lines. As has been the experience of the West, these fields will, no doubt, be enriched by contributions from women, and humanity, as a whole, will be greatly benefited.

6. Co-education in China is no longer a theory, but a fact. As mission institutions are the leaders in education and as they are very much trusted and respected by the people, it is up to them to lead Chinese educational institutions and show them how co-education should be carried out.

Arguments Against :

1. Most mission colleges are in China for the express purpose of educating Chinese boys.

2. Present plants of most mission colleges are inadequate in housing, equipment, and staff, for co-education.

3. Co-education is opposed by the conservative elements of the Chinese people.

4. With the traditional conception of a scholar as one who does no manual work, with college athletics not as popular as they are in the schools of the West, and with the lack of the conception of a manly man among girls, co-education may cause the boys to become affected and effeminate.

5. For many years to come, co-educational institutions will have more boys than girls. This condition may cause the girls to have an unbalanced attitude towards life. There is a criticism that many of the girls from one of the oldest co-educational schools in China are proud and frivolous.

6. Existing colleges for women have difficulties in getting enough students; co-education in mission colleges may force those institutions to reduce their enrollment.

Co-education is at present a live issue in China. But it will take a decade or so before it will be decided in any satisfactory way, and generally adopted by colleges and countenanced by the conservative elements of the Chinese people, unless some reputable institution takes the lead and shows that it will work.

In addition to co-education, the problem of free social intercourse between male and female students, or rather between young men and women, is also a live issue that demands immediate solution. It can no longer be put aside for future solution: we must face it now. We have heard too many complaints from school authorities and parents. At present both school authorities and parents feel unable to cope with the growing situation. If correspondence between male and female students is censored, they communicate some other way. If their meeting each other at school or at home is prohibited, they will meet somewhere else. I have read several of the letters passed between boys and girls, and also seen students of both sexes taking a stroll in the country unchaperoned. It is no longer an unusual sight to see bobbed-haired young women walking with foreign-dressed young men on the streets of Changsha. Times have indeed changed; a new social order is already here.

The old code of ethics (舊道德) does not hold with many young people now. They claim to follow the so-called "New Morality" (新道德). This "new morality" is certainly not Christian but socialistic and against the teaching of Confucius on the social relationship between men and

women. To some young men of this school, "free love" (自由戀愛) means to love the object of their fascination regardless of whether they are married or engaged, and "divorce" (退婚) means to resume the before-marriage relation with their wives with or without their consent. Yet one cannot help but sympathize with them in their determination to choose their own mates and decide their future happiness, and in their desperate efforts to remedy the results of ill-mated matches.

Most students appreciate the fact that family happiness is above much fine gold, nevertheless conservative parents persist in arranging their future mates for them. Those having a stronger will often go to the extreme in search of their future happiness and for lack of guidance go astray; while others, finding no happiness in their parent-arranged marriages, are more susceptible to the temptations of taking concubines and other evils. Even in the so-called "new marriage," the married life is unusually full of perils. Since courtship consists of writing a few letters and apostrophizing each other's pictures, such "new marriage"—perhaps the best under the circumstances—is more like a game of lottery than the result of balanced choice. Such a state of affairs does not limit itself to college students in China but includes some returned students as well. Thus China to-day is much advanced in education and in material progress, yet unhappy homes, concubinage, prostitution, and other social evils are not much abated.

One way we Christian workers can do more for our students is to guide them in their social problems. By our examples we have shown them what free marriage is and what happy Christian homes are like. When our students try to practise what they learn from us and from our examples, they immediately meet a wall of opposition at home. No wonder that some of the pessimistic and ill-mated students find suicide a consolation out of the muddle of their lives. On the other hand, this movement is in its infancy and limited in scope. Filial piety still plays an important part in the minds of a large number of Chinese students. Most of them, somehow or other, are still able to make the most out of their parent-arranged marriages. The time is coming, in the not distant future, when all our young men and women will take their destinies in their own hands. Now is the time for us to guide and educate our students in the solution of their problems, lest their future state should be worse than their present.

Let us consider some of the ways and means in our power to give and help :

1. We must raise the moral standards of our students. For the "new morality," which some of them talk about, we should substitute Christian morality. We should implant into their consciousness the Christian conceptions of purity and marriage. There should be developed in our schools strong public opinion against socialistic ideas and practices of "free love" and "divorce."
2. We should educate our students in the duties of those who are to be married, namely : a pure body, freedom from vicious habits and from venereal disease, and a livelihood which insures the support of the family and the education of the children.
3. We should educate our students in the obligations of the married life, viz : faithfulness and consideration towards the wife and love of the children.
4. We should discourage early marriages among our students through education and strict school rules. A census of our students should be taken each year to find out who are married and who are engaged. Lectures on the evils of early marriage, from different points of view, should be delivered to those engaged and married students in college and in the last year of the middle school. We should establish and strictly enforce the rule that married men cannot be admitted to middle schools.
5. We should develop a spirit of chivalry among our students. Lectures on the social customs of the West ought to be given.
6. We should encourage our students to send their wives, if they are married, their fiancées, if engaged, and their sisters, if any, to schools to receive some education to increase their future usefulness and happiness. Even now to meet this need the Y. W. C. A. and various missions are conducting classes in cooking, domestic science, care of babies, etc., for married women. These should be increased.
7. In social gatherings for college students and Chinese teachers, they should bring their wives, fiancées and sisters with them. This is the right place to begin social intercourse between men and women under the influence of Christian homes.

8. Time would be well spent, if we together with our wives should visit some of our students' families.

9. At St. John's College, Shanghai, a course on Western etiquette is given by a member of the faculty. A club on Home-making at Shanghai Baptist College, under the leadership of the wives of some professors, is a move in the right direction. All mission colleges would do well to introduce similar work.

10. We should have more social intercourse with our graduates, former students, and their families. In many ways we can help them more than our present college students. The old students, also, may render much help to those who are now students.

A Chinese View of What Should Be the General Aim of Christian Work in Changsha

CHAO YUN-WEN

CHANGSHA has good claims to be considered a progressive city in Christian work when the short history of missionary effort there is taken into consideration. It was only twenty years ago that Christian work was started and there are now eight mission churches of different denomination besides four other missionary organizations, viz., the Yale Mission, the Bible Institute of Los Angeles, the Y.M.C.A., and the Y. W. C. A.

During these years, Chinese Christians have made two or three attempts to establish independent churches which were to be purely Chinese in personnel and support. The earliest attempt failed. The second still exists but shows a very slow growth. The third is just in babyhood and is hardly yet a healthy baby. The causes of this comparative failure are plain enough. The workers connected with these churches have not been strong men of high Christian character, and those who have been attracted to the services have been of the sort who are described as those who "eat religion" rather than those who have genuine Christian faith.

It is gratifying to know that some of the mission churches have already become more or less self-supporting. This not only shows development of the Christian spirit, but is a

real result of the teaching of the foreign missionaries. Gradually the Chinese Christians are being taught to play their part in the work of the Master's Kingdom. The members of the churches have mostly learned, directly or indirectly from our foreign friends, that, when the proper time comes, mission churches in China will be turned over to the Chinese members. This should in itself be one encouragement to churches to make progress in the matter of self-support.

When we analyze the present condition of the members of the local churches, we find that, intellectually, some ninety per cent must be classed as non-educated; spiritually, very few can be said to exhibit that self-sacrificial spirit which should characterize real Christians; and financially, that, just now, the city is not far from a state of bankruptcy through frequent political changes, a bad system of provincial finance and the consequent depreciation of all sorts of property. It is, therefore, far too much to expect that the churches will become independent or self-supporting in the immediate future.

The greatest hindrance to Christian work here lies in the poor means used for the preparation of Chinese workers. We cannot but admire the great work of preparation which the American Episcopal Church exhibits and which has produced well educated workers in such numbers. I am sorry to say, however, that this church is still too young in Changsha to have produced workers of native birth, for they would surely be more efficient and better adapted to local conditions than men from neighbouring provinces. In other churches we do not yet see many workers who can minister to the churches satisfactorily without, or even under, the guidance of missionaries. At the same time it is encouraging to hear that some young men from this province have decided to enter the ministry and are studying in theological schools at Wuchang and Nanking. The summer and winter conferences of the Y. M. C. A. are getting students to consider the matter of Christian work and some of them hope to become preachers. Indeed, there is reason to believe that all the churches are looking out to get the right men to do this work. Still, the actual number of volunteers is small; nor is it certain that all who volunteer will turn out to be ideal workers.

When we ask why candidates for Christian work are so few, several reasons may be found. Some of these I wish to discuss frankly, though somewhat unsystematically.

In the first place, preparatory work for the Christian ministry has not been much developed in this city. As we have said, Changsha is religiously only a young centre. Then, her propinquity to the Wu-han cities has probably prevented her from being regarded as a geographical centre by the missions working in Changsha. The one theological school we have here is at present preparing only evangelists or preachers and has no regular students for the ministry. It offers no foreign language course. It is a pity to see even higher primary graduates, who have had some knowledge of English obliged to give up their studies in this attractive course when they enter the Union Theological School. While most of the important church meetings and annual conferences are still conducted in English, it seems more necessary for the co-workers of missionaries to have some knowledge of English than it is for even ordinary students. Really, we do not reckon a man as up-to-date in his studies if he knows no English, since it is the universal language. It is true that men with a good foundation in English are going to Wuchang and Nanking, but there must be some who for family or other reasons are hindered from leaving the province. The lowness of the grade of theological work here and the fewness of the students able to leave the province, seem to me the first cause of the poverty of our native Christian leadership.

In the second place, leaders in social work are the men needed in the churches to-day. Such men must live lives which will be right examples to the community; they must show the spirit of self-sacrifice, and, in addition, they must be able to keep abreast of social questions and right methods of dealing with them. To be well equipped in this matter with all facilities involves financial considerations. The necessary requisite of discipleship, stated by Jesus Christ, should be familiar to all Christians: "If any man will come after Me, let him deny himself, and take up his cross and follow Me." Money seekers are not real Christians; much less should they be admitted to the Christian ministry. But a living wage is a necessity for every kind of worker. In recent years, the salaries of Chinese Christian workers have not kept pace with the rapid rise in the cost of living. Here in Changsha, the average monthly salary has been forty dollars for pastors and twenty dollars for preachers, in addition to allowances for house rent and for children. The rate for university graduates is higher.

The children's allowance is on the average only two dollars a month, and the house accommodation for Chinese workers is usually very inferior to that made for their foreign colleagues. Ninety per cent of the entire church membership often expect social entertainment and ask financial or other material help from their Chinese pastors. This entertainment and necessary charity is a heavy burden on the pastors and is not generally understood by the foreigners. The general cry for increase in pay is perfectly natural, and any failure to meet it properly acts as a big stumbling block in the way of our spiritual work.

In the third place, I fear our foreign friends have looked on their Chinese workers too highly. Chinese workers must not be thought of as having reached an equally high level, or as being able to do the same grade of work which the foreigner can do. The Chinese have a poor background in matters of education and social environment, and this affects their efficiency. Chinese workers are most useful in guiding the efforts of foreign workers in the interior, and can more easily adapt themselves to their own countrymen. But our foreign friends often find themselves disappointed and dissatisfied with their Chinese co-workers when they trust them whole-heartedly and thrust upon them the whole responsibility of the work assigned to them. Reaction after failure following such misplaced trust often leads to misunderstanding on both sides. The Chinese from generation to generation have been slack and unaccustomed to the attention to details common in the West. When placed in positions which involve responsibilities for which their training has not equipped them, they are easily tempted to leave church work and accept business positions with not only less responsibilities but more pay.

Fourthly, the fees now charged in mission schools seem to be checking at its source the natural supply of Christian workers, who should, of course, come from Christian families. The bad government, especially of this province, since the establishment of the Republic, has much impoverished the people. But the charges for tuition and board in the mission schools have been increased, and the rates are generally higher than those for the local and governmental schools. Mission schools like St. John's University and McTyeire's in Shanghai, have been gradually turned into schools for well-to-do people. Christian families in Changsha can hardly pay half, or even one-third of the rates charged by these Shanghai schools.

Missionary schools are the only ones in Changsha which have student Y. M. C. A.'s. Christian influence in other schools is very limited. We can hardly hope for Christian leaders in non-mission schools. The present tuition in mission schools seems too high for ordinary people, especially in these times of critical financial conditions. If few Christian families can afford to give their children secondary and higher education of good standard, the raising of tuition fees in mission schools would seem to contradict the original policy in establishing such schools.

Lastly, religious work in Changsha has been greatly affected by the tide of new thought which has flooded into this interior city. It is said that Changsha stands third in all China in regard to the sale of socialistic publications. All the young men here to-day are more or less socialistically inclined. But the terminology of Christian socialism has been hardly looked into by either Chinese or foreign workers. All sorts of problems of life are being presented to young readers and it is the duty of Christian workers to guide these young people in the right paths. We must keep pace with the ideas of modern knowledge and of wide social progress. If we are to guide the community, we must be ready to produce constructive convictions in the minds of young people especially those who are telling our church members that socialism wipes out the need for religion, and in whose muddled minds religion is confounded with mere superstition.

Feeling strongly that the work in Changsha needs the guidance of good Chinese leaders, I venture to make the following recommendations, which, while they spring from my own observations only, may be of some worth in discussion.

(1) Preparatory work for theological training should be made as attractive and complete as possible. English language study should be added to the present schedule of the Union Theological School in Changsha in order that the students may read modern books in that language and be able to continue higher education along that line. There would be less misunderstanding between Chinese Christian leaders and foreign missionaries if preachers and evangelists could use both English and Chinese when working with English-speaking missionaries.

(2) In regard to the treatment of Chinese workers, I would not advocate unreasonably high pay to those who are not well

qualified and prepared ; but a wage corresponding to the present cost of living should be carefully worked out. Housing is also quite an important problem. When both Chinese and foreign residences are on one compound and differ very considerably in comfort and convenience, discouragement is easily roused. Workers with low salaries can do nothing in the way of life insurance, yet they would be much happier if they could adopt some savings system, even if only on a small scale. If the ministry is a profession, it should be made a respectable one for respectable men.

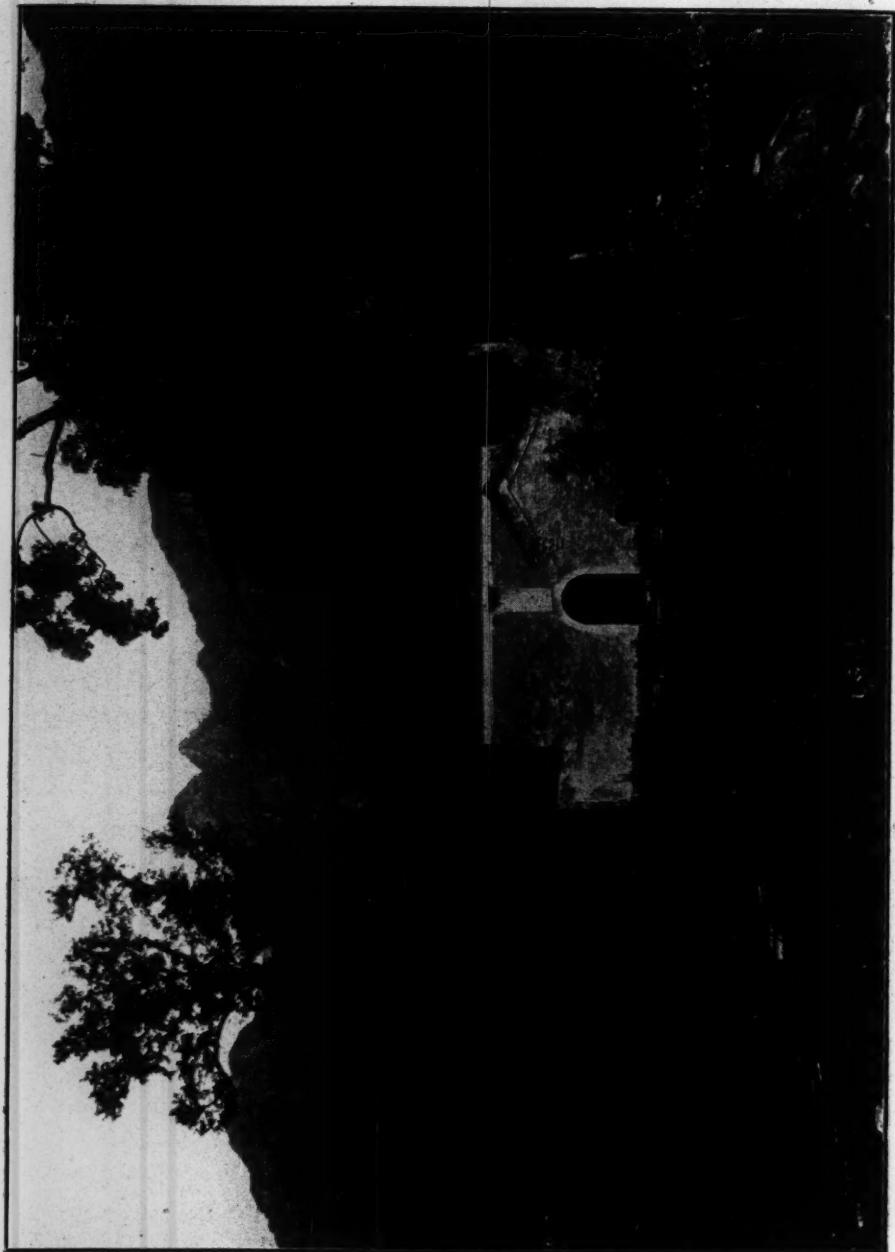
(3) The Y. M. C. A. offers a good example to all religious workers in the matter of administrative organization. Every secretary has a vote in their business meetings and foreign and Chinese workers stand on an equal basis. I would plead with our foreign friends neither to look down upon those Chinese who are not fully qualified, nor to regard them too highly as if they were equals in training. Some of them are well prepared in some respects, and yet they have been brought up in families, schools and churches with a social environment inferior to that in the West. Let them guide their Chinese co-workers in a co-operative spirit and train them to be faithful, sincere, and loyal to their work. In this way, our foreign friends will the better manifest God's love, and the profession of the ministry will be made a happier and more attractive one.

(4) The present condition of this province offers a great opportunity to the churches in educational work. Subsidies from the government are so irregular that government schools are in constant fear of having to close down. One consequence is that ordinary Chinese families feel that there is no assured school for their children except mission schools : consequently, these, notwithstanding the increase of fees, are crowded. But the increased numbers show a decreased percentage of scholars from Christian families. If the number of scholarships in every mission could be increased, this would meet the needs of the situation. The future of our church depends very largely on education, which is the only real source of Christian leadership.

(5) Modern social progress is inevitable. No individual, or nation, or religion is able to bar out the inflow of new ideals. Christianity is a living and progressive religion, and Christian workers are now facing a great war of social problems which they must fight out to the last. Knowledge of the Bible alone

KU'LUNG AND FOOTHILL SCENE.





KULING FOOTHILLS.

is not enough for a modern preacher. The young students of to-day are intellectually different from what they were even two years ago. Critical study of "new thought" and more common sense is needed to steady these young men whose minds are muddled with socialistic learning. Ministers in Western countries, where socialism has a longer history and where its relations to Christianity have been more fully studied, must have had a more difficult battle to fight than those who have been living in China. I presume the private and public libraries ready for the use of Christian workers in the leading cities of America and Europe must be very different from those available in Changsha. I wish we could have a circulating library of modern publications for use amongst our churches. I would like to see also a special circle take up the study of modern social problems in relation to Christianity and make preparation for discussion and for publicity in either English or Chinese.

Some of these recommendations may not be practicable; but at any rate they represent some part of the Chinese view of the proper aim for Christian work in Changsha.

Religious Persecution in China : A Historical Study of the Relations Between Church and State

HARRISON K. WRIGHT

(Continued from page 249, April 1921.)

A STUDY of Mencius from our present point of view is not less instructive. Speaking generally, his work is the most practical of all the Four Books. He devotes long sections to the theory and practice of government, and to the study of economic and social questions. There is not much religion in his book, but little metaphysics, some psychology and a good deal of ethics. We are not without evidence that he was of a more liberal spirit than Confucius, and many of the disciples of Confucius.* Yet there is enough orthodoxy and intolerance to furnish material for the party that was inclined to hunt heretics. The fact that Mencius was

* We are fortunate in having a systematic statement of the teachings of Mencius in Faber's book, "The Mind of Mencius." References here given are to the pages of that work.

included in the Confucian canon, while Hsün-tzu, orthodox on every point except that of the original depravity of human nature, was excluded, by the consensus of opinion in China, is enough to show on which side we shall find the main influence of Mencius. First of all, in the doctrine of Heaven,* we find much that would cause the government to adopt a rigid attitude in religious matters. Heaven appoints the regal power, with officials and revenues (p. 71). Heaven does not speak. "It manifests itself only by the conduct (of the ruler) and by what happens" (p. 72). "No man nor Emperor can bestow an empire, but only Heaven alone" (p. 74). Heaven prepares its own agents, giving them a course of hard training; and it perfects what the Superior Man has commenced (p. 75). Here we have a complete apparatus of authority. Against this, one or two statements look in the direction of tolerance. The voice of the people is said to be the voice of God. The ruler is the least, and the people the most important element in the body politic. "Inasmuch as one preserves his heart and cultivates his essential nature, one serves Heaven" (p. 76). These are noble sentiments, worthy of their great author, and they were recalled with fervor when the new Chinese Republic was born. But it was always possible to ignore them, or even to interpret them in a sense suited to the state party, and that was what was done within recent memory. The enthusiasm for the ideas hardly lasted a year under the Republic, and before that there was never any enthusiasm for them that did not ally itself with formal Confucianism. This was quite natural, seeing the attitude of Mencius on other matters. His treatment of virtue, and especially of the virtue of propriety, enforces orthodoxy in action. Propriety is allied with righteousness as a natural brother; it rises out of reverence (p. 123), and is emphasized to the point where it becomes a foe to innovation. The conduct of the Superior Man is another case in point. He clings to his standard, which is his Holy Scripture (p. 138). "If the standard is correct, the mass of people is elevated" (p. 139). He is inflexible, and is supported by those in power (pp. 140-1). The holy man, or Sage, is likewise a man who teaches many generations, and who does not change his teaching (p. 146). In the descriptions of partic-

* Here as elsewhere, it should be understood that Heaven is God, a personal power that, unseen, controls the universe. V. Giles, "Confucianism and Its Rivals," pp. 9-16.

ular Sages, they are not represented as engaging in religious persecution, but they are either Emperors with the rights that Heaven bestows for the fixing of religious belief and practice, or they are men who supported the dynasty so long as it was possible without offending Heaven. In describing the five relations there is emphasis on the subordination of the son, the younger brother, and the wife (pp. 163, 172, 182). The picture of the good minister of state, while admitting some elements of independence, is on the whole not less unequivocal as to the divine rights of kings. In the section on national education, Faber calls attention to the position of orthodoxy. "The chief representatives of Chinese orthodoxy were the most important of her emperors, thus indicating that the nature of that orthodoxy was political economy.* That this has all along continued so conservative arises from the fact of its strong moral basis, which again is founded upon the nature and destiny of man" (p. 274). Finally we may be sure that the conservative element did not fail to make a religious application of the statement, "If there are no conservative families at court . . . the state will come to ruin" (p. 307). There may be some question as to the translation of the phrase 法家 as "conservative families."† But there can be none as to the main intent of the passage; Faber is correct there. We might go on to quote more passages, but those given should be more than sufficient. If we have some gleams of progress, of a morality and a government and a religion that shall not be static, in Mencius, we have enough emphasis on orthodoxy, enough praise of the inflexible, unchanging Superior Man to form the corrective which the party opposed to progress wanted to have at its hand. The whole attitude of the Four Books is comprehended in the famous statement of Confucius about himself, "A transmitter and not a maker, believing in and loving the ancients." Apply that to revelation, and you have rigidity; apply it to religion and you have spiritual death, unhealthy fears, and ghastly persecution.

It is beyond our purpose to carry this examination into the remainder of the Thirteen Classics. There would be no good reason for stopping there, and it is doubtful if one could find, in

* This is one of the contentions of Dr. Chen Huan-chang, as we have seen.

† Legge translates, "families attached to the laws," and in a note says that means, "old families to whom the laws of the State are familiar and dear."

the whole range of orthodox literature, both canonical and extra-canonical, material which, taken altogether, has influenced the mind and thought of the Chinese as much as have the Four Books. Those books came forth out of the nation, they express the very essence of its thought, and in their turn they have had a mighty influence in holding the nation to the ideals which they express. The course of historical events came in to help the emphasis on conservatism; the records of Confucianism reflect the effort of an enlightened spirit to rise above the crass conceptions of animism; having attained its height by painful effort, and in the face of misunderstanding and stupidity, it finds itself assailed, first by strange, new doctrines at home, of Mih-tzu, Yang-tzu and others, and then by this new, strange religion from India. Strange indeed would it have been, if they had not said, "The old is better; we cling to the deposit of faith." In nearly every human breast there is a longing for authority, on which the troubled soul may rest, and from which it may get its strength and take its orders. When the soul is persuaded that it has found authority, we need not wonder that its rage against the man or the group which would filch away its treasure, even with the promise of a better one, should be a terrible thing. "Would you drive me," it says, "back into the tempest-tossed sea of doubt?" But having attained, and for a measurable period enjoyed, its desired peace, then if outer circumstances permit, it is rare that we do not find two forces changing its defensive into an offensive warfare. Fear and inertia combine, and persecution results. It has been so in other religions; the teachings of the Chinese orthodox writings have prepared the way; we may now turn to the actual course of history, and see whether the expected happened according to the program we have foreseen.

DE GROOT'S ACCOUNT OF RELIGIOUS PERSECUTION.

As has been intimated, the only authority worthy of the name is De Groot, and his authority derives peculiar weight from the fact that he has gone direct to the available archives of the Chinese government. Persecution in China as in Europe has been a state affair. We do not find that the cause of any of the persecutions has been the zeal of a religious fanatic (Johnston, Parker, etc., are thus far correct) but many an Emperor has gloried in his deeds of persecution as much as Torquemada, and has recorded its details in official histories,

decrees and laws. It may be that even as in the case of Torquemada the accredited historian has exaggerated the tale, but that it should be permitted to become a part of imperial archives shows at least the will of the Emperors, and there is no proof of exaggeration. De Groot testifies that he once held the belief in religious liberty so common among students of Chinese religions and history; it was an acquaintance with the documents which he translates, added to observation of treatment of the sectaries by the government, which has wrought a change in his opinion. It will be impossible for the unprejudiced student to read De Groot's impressive array of facts without being struck by horror. We must admit his claim that Confucianism has engaged in the bloodiest religious persecutions in all human history. (Cf. p. 378.) Here as in many other things China reverses the order that seems natural to us; Jesus asks whether grapes can come from thorns, or figs from thistles, but in China grapes and figs have produced thorns and thistles; the noble system which Confucius had so large a part in building was put to dreadful and ignoble uses.

On the other hand, as we study the facts, let us beware of swallowing De Groot whole. It will be needful to call attention, at one point or another, to a tendency on his part to overstate the case against the government, and to be content with a superficial explanation of the facts. Bad as the attitude of various governments has been in the matter of crushing revolts (most of which were in some degree religious), we must not forget that some revolts were successful, that every dynasty was the fruit of a successful revolt, and that revolters, if successful, would persecute the outgoing dynasty with as much cruelty as the dynasty itself used so long as it was in the saddle. The way of the times was cruelty. Sectaries might or might not be anti-dynastic. It was inevitable that the government should think them dangerous. Moreover, many unscrupulous men have raised the banner of revolt under the name of some secret or Buddhist society, thus throwing suspicion on those really innocent. There is usually some inner cause for persecution in addition to a general policy in that direction, and it is often more important to seek that inner cause than to relate the detail of horrors which followed its working. Confucianists as men and as statesmen are not naturally more cruel than other Chinese, nor does orthodoxy or conservatism as such make men cruel. It only makes them more consistent and

unwavering in the application of their beliefs, and many of them believe in a policy of gentle, patient, persistent persuasion, that wears away resistance ; and on the other hand there is such a thing as intolerance of intolerance among the progressives. This De Groot has not always remembered. Also, it is impossible to resist the feeling that some of the heat of De Groot's wrath rises from sympathy with persecuted sectaries who were his personal friends. For this of course we can offer no proof, but it is a conjecture that seems plausible. As to the other matter, most students of the Chinese character at first hand will agree. If Buddhism or one of the sects had been the state religion in China, it would unquestionably have been intolerant. The nation was not far advanced in civilization during the Taug Dynasty when the important persecutions began, and the lower the grade of civilization, the greater the severity of the persecution will be.

De Groot begins with a brief statement of the fundamental principle regarding heresy and persecution. Since the Tao represents all that is correct and right, and it is the aim of all men in their lives that they may conform to it, and so be in harmony with Heaven and Earth, therefore it is a bounden duty to persecute what does not conform. Heresy is non-conformity, and only the sacred classics of China are truly orthodox. These books expressly command persecution of heresy.

"The classical and only truly orthodox religion consists in the worship of ancestors, of certain gods of agriculture, and of a great number of other national saints, rulers, sages and heroes of all times, apotheosized by emperors under every dynasty, of a host of faithful servants of the state, and male and female paragons of virtue and self-sacrifice ; besides, it includes the worship of certain gods of nature, such as heaven and earth, the sun, the moon and the stars, wind, rain, clouds, and thunder, fire, mountains and rivers." "As for the people, their religion consists professedly only in the worship of their ancestors. Ever since the classical period, this religion has been exercised in the domestic circle, needing nothing that might stamp it as ecclesiastical or sectarian. All such things are therefore unclassical and anti-Confucian and . . . have no right to exist" (p. 15).

Next there follows the exemplification of the principle as enunciated, a historical survey of the persecution of religions ; the account in a single chapter is carried down to the seventeenth century. It is noted that Buddhism has always been more rigorously persecuted than Taoism, as the latter had

much in common with Confucianism. "To no son of China would it ever occur to question the supreme authority wielded by the emperor and his proxies, the mandarins, not only over mankind, but also over the gods" (p.17). This is a good example of De Groot's exaggeration. The overthrow of many dynasties might be held proper on the ground that the mandate of Heaven had been lost, but the overthrow of the whole imperial system of government and the substitution of a republic, which has occurred since the publication of De Groot's book, shows that the nation can question the divine right of kings; the republic in turn must be overthrown and a new empire set up, if De Groot's theory is to be proved correct.

As most of the gods are classical, how are we to tell which are the forbidden ones? There is no rule, and imperial despotism has decided in each case. But magistrates were ordered to forbid the worship by the people of gods not named in the calendar. Whoever sets himself up as a god, or the messenger of a god, is to be tortured and killed. "China's chronicles of all ages are full of instances of mandarins who gave the most brilliant proof of the integrity of their orthodoxy by destroying so-called *yin sze* (淫祀) or heretic sacrifices, breaking the images, demolishing the temples, and even having the priests beaten with sticks" (p.17). The persecution of Taoist monachism is also a case in point.

Under the Han Dynasty Buddhism secured for itself a lasting place in Chinese society. The first persecutor was Wu (Shi Tsu), A.D. 424-452. The next serious persecution occurred in 573, Buddhism having fully recovered in the meantime. There followed a congress of the Three Religions, at which the reigning emperor exalted Confucianism and denounced Buddhism. The first emperor of the Tang Dynasty received with favor a memorial from a minister named Fu Yih (傅奕), against Buddhism, and the result was a decree that "only they who had become monks and nuns without any intention of a worldly nature, and from no selfish motives, and, moreover, obeyed the religious commandments and led a life of rigid asceticism, should be allowed to remain in the convents" (p.42). An official named Yao Ch'ung (姚崇), in 714, sent in a memorial and later wrote his will, both directed against Buddhism; the chief argument in both cases being the failure of Buddhism to answer the demand of filial piety that

one raise up children to perform the family sacrifices. It is also argued that since the introduction of Buddhism, the length of the dynasties has been shortened ; that it is silly to suppose it to be possible by ceremony to raise the dead to a state of higher bliss ; that celibacy impoverishes the people by reducing the population ; that all human perfection will be produced by virtue of the Tao, so long as there is submission to parents and sovereigns ; that filial piety demands the production of male descendants, and that this is made impossible by Buddhist practices. These documents indicate the rising tide of persecution against Buddhism, and that religion steadily declined under this dynasty. The number of monks and nuns was limited, as well as the institutions in which they might live. The figures are : 3,235 monasteries and 2,123 convents,—besides 1,687 Taoist abbeys—(including 776 male, 988 female); Buddhist monks 75,524; nuns, 50,576. A diploma granted by the secular power was required for the religious, before they could be considered clergy, wear religious garb or dwell in a monastery or convent. These were sometimes sold for money (779). As the dynasty went on, the Confucian persecution of Buddhism grew stronger, and a mighty defender of the Confucian faith came forward in the person of Han Yü (韓愈). In the year 819 he put forth one of the most famous memorials in the history of controversy. He begins by reciting the historical proofs that evil follows the path of Buddhism for the Chinese people. He then points out the evil that will be caused by the emperor's example in leading the common people to practise Buddhism, says that Buddha was a foreigner and ought not to have for his bone relic more honor than would be given to the living man if he came to China as an ambassador ; "Let the bone be burned, and any plagues that he can send be visited on me." This is of course to ignore the question as to whether the Buddha was a greater man than a foreign ambassador. Han Yü was practically banished, but after his death, the ordination of Buddhist monks and nuns was interdicted, and images were removed from the court in 835. Then came the Emperor Wu Tsung, who proved a formidable persecutor, assisted by three jealous and eager Taoists. He decreed the gradual extinction of Buddhism, the bulk of the work to be done at a single stroke, but a remnant to be allowed to languish to a natural death. Yet the religion did not die out ; measures for complete extinction were never

pressed, because that would have disturbed the *feng-shui* too much. In 955 another edict was issued by Shi Tsung of the later Chow Dynasty, defining the limits of the number of monasteries, and prescribing the procedure for "entering religion." Self-torture and magic were prohibited.

The Sung Dynasty maintained all these restrictions, and for long periods suspended the granting of certificates of ordination. But in 1019 the emperor permitted a remarkable re-crudescence of Buddhism (p. 78). To this his successor put a stop. An edict of 1106 says, Exterminate Buddhism! Chu Hsi drew up a manual of domestic worship which forbids the performance of Buddhist rites for the dead. The Mongol Dynasty favored Buddhism throughout the ninety years of its existence. The first emperor of the Ming Dynasty was at first favorable to Buddhism, but presently, in 1372, he began to revive the restrictions. These were gradually increased in number and severity. Perhaps he was moved by the fact that the Mongol Dynasty was short-lived, while the persecuting dynasties lasted long. A chief eunuch, 1450-57, turned the tide for a time. After that, persecution was the rule; or at least repression, though not always severe. The climax of persecution came in 1536, when all the Buddhist temples and reliques within the precincts of the imperial palace were destroyed. The next year it was ordered that the existing monasteries were to be allowed to crumble to decay, no repairs being permitted henceforth. Yet severer measures in 1566 caused the White Lotus sect to break into rebellion. The registration of the monks ordered in that year started the trouble. The Manchu ruler put forth two repressive edicts before he became emperor of China. From the time of the White Lotus rebellion, "the soil of the empire was going to be drenched for a long series of years with heretic blood" (p. 90). "The history of Buddha's religion under the Ming Dynasty was one of tears and bloodshed. Who can fathom the flood of woe, during those centuries poured out over its votaries, its clergy as well as its laity?" (p. 90). To this we must assent, for the evidence is more than sufficient. But we may justly take exception to the tendency, which appears on the same page as the above quotations, as well as elsewhere, to make Confucianism responsible for the malignant vigor of the founder of the Ming Dynasty. We might well ask, why did not his early life as a Buddhist bring forth better fruit?

It is the character of the man that is to blame and not the character of Confucianism, for the change.

De Groot now proceeds to describe the Manchu legislation on convents and religious life. The Manchus, it seems, took over word for word from the Mings that article in the Law Code which forbade the unauthorized building of a monastery, and prescribed the punishment for the same, as well as the punishment for the adoption of the tonsure by an unordained man (note that the number of monasteries which had the right of ordaining was very few), and the punishment for members of small families who enter religion before certain ages. But in addition there were the dynastic Laws and Ordinances, many of which bear on the subject. Unfortunately they are available down to the year 1818 only, as the later ones were not published when De Groot wrote. Since the coming of the Republic it should be possible to get them. By these, officers were appointed for the control of the clergy; in the capital alone, the number of these was 80 for the Buddhists and 54 for the Taoists. They were chosen from among the consecrated clergy of pure and careful behavior. It should be noted that the Tang and the Sung Dynasties had similar systems of control. The rescripts from 1645 to 1801 concerning monasteries and temples are of the same repressive temper. As before, the clergy must possess diplomas issued by the state, and there are various edicts circumscribing the activities of the monks and intended to keep their numbers from growing. It is (p. 112) "a policy of proscription of their existence, mixed with a little condescending indulgence, and with somewhat more of a placid submission to a prevailing and unalterable state of things." The imperial rescripts on the conduct of the clergy make it apparent that while some measure of religious liberty is ostensibly allowed, it is made nugatory by provisions elsewhere that restrict the numbers of the religious, and forbid women to worship in Buddhist temples. How long this last provision may have been in abeyance we cannot say, but as is well known they worshipped freely, even before the fall of the Manchus. With regard to Lamaism, the government must logically restrain it in common with other forms of Buddhism, and thus we find a long list of restrictive laws, but again it is doubtful how strictly these laws have been enforced; and, in addition, the government has used a policy of partial protection, and has even prescribed duties for the Laina priests, as

well as for Buddhist and Taoist priests, in connection with the imperial funeral rites. Such restriction as did exist, however, was clearly regarded as persecution, and was the cause of the rise of a body of secular clergy, who avoided the penalties against the regular clergy by not taking the tonsure or wearing the Buddhist dress and by marrying. This being observed by the authorities was of course pursued with new persecutions. In 1394 came the first Ming rescript; in 1735 Kao Tsung cursed them as idlers, more harmful to the social life and conditions of the people than were the Buddhist anchorites. They are commanded to become completely secular or to go into convents, for the policy was to segregate them. Later this edict was modified a little, but in the main was confirmed, and all the laws applying to the conventional clergy were made to apply to the secular class. They were compelled to be enrolled and forbidden to take pupils except under the ordinary restrictions.

The fact that the Buddhists monopolized the salvation of the dead, and that the destruction of their buildings would have harmed the *feng-shui*, prevented the complete destruction of their religion. An unstable, two-faced policy resulted, and the religion languished; though we may question whether it would have languished if it had really deserved to flourish. Again the means for criticizing De Groot and his sources are not to be had, but if the present day furnishes any standard for comparison, we can but wonder, without denying the existence of persecution, whether that persecution was the main cause of the languishing. Persecution either kills or cures, unless the persecuted sect is insincere, or admits syncretism, in its practices. The latter was the case in this instance. For the strictest of Confucianists, the rites of the Buddhists and Taoists are in demand after their death. As has been noted, many Buddhist and Taoist practices are commanded to be observed at the royal court. But Buddhism does not wholly die out, and De Groot is probably right in thinking that the reason is that Confucianism is insufficient to satisfy the heart needs of the people.

De Groot now proceeds to describe the laws against heresies and sects. The state was willing that the religions other than Confucianism should exist with restrictions, in their regular forms, but when the forms became irregular, it was of course more difficult to keep watch of them, and the persecution

became severer. Three articles, the core of the Manchu law against heresy, and taken over bodily from the Mings, are quoted ; they are sufficiently stringent and are directed against some of the sects by name, as well as against violators of the law in general. It should be noted that, so far as present knowledge, reached by observation, goes, part of the second of the three articles, directed against a practice called 遇神賽會, (which De Groot translates "hold sacrificial meetings," but which might better be called "hold religious processions," for sacrifice is not an essential part of the demonstration, while rivalry in these processions is) should be approved by all good men, for these processions are a cloak and occasion for all manner of immorality, and in Chekiang, for example, as well as elsewhere, the authorities have continually to break up or forbid such gatherings, in the name not of orthodoxy, but of common morality. There are appended some supplementary laws, detailing punishment for minor kinds of zeal in Buddhist practice. These punishments are not to be applied rashly or inconsiderately, but village chiefs who fail to punish heretics are to be punished severely themselves, and there are considerable rewards offered to the persecutors of heretics. Renegades who betray their co-religionists are to be pardoned.

Of the sects, several are mentioned, but not all are known to us now, and about others it is difficult to get information, as they are naturally secretive about themselves. De Groot deals first with the White Lotus sect. Like the others it is preponderantly Buddhist in belief and practice. The early annals of the sect are scanty, but such as they are, they indicate that it was powerful and widespread. A member of the sect founded the Ming Dynasty, and at first sat on the throne as its representative. But under the later Mings, it was persecuted. De Groot gives a very readable account of the circumstances under which he made an acquaintance with members of the sect as it exists to-day in Fukien.

Another interesting sect which has borne the weight of persecution is called the Sien-t'ien (先天). It is a Taoist body in origin, from its adoption of the notion of the Apex of Nothingness, but with a Buddhist explanation of the same. They personalize the 無極 (apex of nothingness). The founder was a certain Lo Hwai, who, though imprisoned for his religious opinions and preaching, was pardoned when he was able to vanquish in debate a theological champion who had

worsted the scholars of the court. He was also the founder of the Lung-hwa sect. In the extant accounts of him there is a mixture of fact and fable. His followers practise the Wu-wei (無爲) doctrine, and have no chapels, images or prayers. Wu-wei is not just Nirvana, though it is often mistaken for it by the sects. "Identification of man's conduct with the World's Course is thus the chief principle of the Sien-t'ien sect" (p. 186). One wonders that De Groot does not note here, as in the case of many of the Confucian teachings, the similarity with the doctrine of the Stoics. It has been noted by Dr. G. W. Knox (see an article by him in the Transactions of the Asiatic Society of Japan, Vol. xx, part 1), but by no other writer who has come to my notice. It is really, in whatever form it appears, only one kind of a glorification of the law of inertia. De Groot calls attention to the glorification of Wu-wei by Confucius; "Does Heaven speak?" It is but just to say, however, that this idea has a minor place in the Confucian, while it is important in the other two systems. After the three apexes, the Sien-t'ien sect put the three Buddhist jewels (Triratna), and then a variety of inferior deities and saints, including the spirits of the ancestors whom they worship. Each member worships likewise in his own house (as the sect has no temples or houses of worship) the god, Buddha or Bodhisatva of his choice. There is no propaganda, nor are there any religious ranks or titles; it is essentially a domestic religion.

The Lung-hwa (龍華) sect, an off-spring of the same parent as the Sien-t'ien, is, in contrast to it, essentially ritualistic. Images are used in worship, there are nine ranks of offices, and the followers of the sect are zealous propagandists; in other matters they resemble the Sien-t'ien. Their initiation ritual, which De Groot translates from a manuscript copy that he obtained in Amoy, proves to be a subdivision of the consecration ritual of the Buddhist monks, mixed with some Confucian elements. De Groot thinks that this inclusion marks them as true to their persecutor, the Confucian State, but this goes too far. They may have been true, but it was quite possible for them to be false to the state, while using some useful elements in the practice of the state religion. The lengthy and interesting description of these sects was doubtless included by De Groot both because this was a convenient place for the record of his studies of them, and because,

as his further descriptions show, they suffered some of the severest of the persecutions on which the imperial authorities embarked.

(*To be continued.*)

Obituary

Rev. William Hewitt Gillespie, M.A.

THE Rev. William Hewitt Gillespie, M.A., was born at Newry, County Down, Ireland, 1868, and died at Changchun, Manchuria, November, 1920.

Manchuria parted with one of God's most noble ambassadors when Gillespie passed over. His life, like his Master's, was taken by violent hands. And here too lies the pang of it : that no man amongst us had done more than he for the class to which the miscreants who took his life belonged. And that would be, I suppose, why when he returned last year with coolies from France he must needs be chosen to sail on an offenders' ship. Before he was done with the latter, however, he was able to write of them :—"I think we shall find their hearts more accessible to our Gospel message because of what they have tasted of its good fruits. They may not have any thing flattering to say of England, much less of France, but they have all had a glimmering of the truth that the gospel of God's grace is something bigger and better than either, and they are ready to welcome a brotherhood of man based upon, and bearing testimony to, the Fatherhood of God."

After spending most of his furlough in France he had not long wrenched himself away from his family in Edinburgh to resume once more ploughing his lonely furrow in Changchun in the expectation that the long years of separation were to come to an end this year.

Changchun lies at the cross ways between the Russian and Japanese spheres, and is also an exchange mart for Mongolian produce ; and, like all frontier towns, it has proved a notoriously difficult center on which to make an impression,—one of those places where time is needed and the forces of persistent, cumulative effort before there is much to show,—a place in which ordinary mortals are apt to get depressed.

But no man ever showed a more uniformly cheerful and undaunted front than Gillespie. He made it his business to carry sunshine into every company that he joined.

Even in the days when he lay there mortally wounded he endeavoured to lighten the burden of anxiety on the hearts of the watchers by uninterrupted witty sallies and chaff.

He arrived in Manchuria in 1892 and spent most of his 28 years in Changchun, but quite a considerable proportion in other stations so far apart as Chaoyang (Gilmour's centre), Kirin and Newchwang. In his home circuit there are now over a thousand Christians divided between two organized congregations, one of which is entirely self-supporting and ministered to by a Chinese pastor.

One leading interest to a man of his nature could not but be the cause of union. The present completeness of the fusion of the Presbyterian Churches in Manchuria owes much to his steady pressure; and he was from its inception in 1901 his own mission's representative on the committee which brought about the union of the products of over twenty missions into the present Presbyterian Church of China. On it he contended so earnestly for the essential spirit-filled vitality of the faith once delivered to the saints, that he refused to have the new church bound by any Western symbol however venerable, "not even one so perfect as the Westminster Confession."

Our Book Table

CHINA. BY SIR ROBERT DOUGLAS. *The Story of the Nations Series.*
London: T. Fisher Unwin. Pp. 492. Cash price in Great Britain 7/6 net.

This book was first published in 1900, of which the fourth "Impression" was issued in 1911, two years before the death of the author. To that edition Mr. Ian C. Hannah wrote the preface, and contributed the closing chapter, "Since the Boxer Rising," an account of which, though hasty and inadequate, had been included in the edition of 1901. Although this latest impression is dated 1920 nothing has been revised in the final chapter, so that we read of "the much respected Sun Yat-sen," and are informed that Yuan Shih-kai (who died in 1916) "is probably the strongest man in China to-day." It would be well to keep such a work more up to date, and to have it looked over by some one now living in China. In

spite of some defects, however, the book is of value and should be kept in print. It is strongly bound, as if for use as a textbook, and weighs something over a pound.

MARCHING SANDS. *By HAROLD LAMB.* New York, Appleton & Co. Pp 308.

The last page leaves Gray and Mary starting westward toward the River Tarim, some days distant by fast camels. Beyond that was another country, and still beyond yet another, and then they might get somewhere. Gray was an ex-captain in the U. S. Army, and Mary Hastings was the niece of Sir Lionel Hastings, head of the "British Asiatic Society in India." He got shot in chapter XV ("A Last Camp") just as he really had come in sight of the towers of the semi-fabulous city of Sungan. After that—but the Editor would not allow the space for telling the rest, except that Gray and Miss Hastings were to be married as soon as they happened on a missionary in some oasis. (For further particulars see the volume itself.)

P. S. Capt. G. was of course sent out by the "American Exploration Society."

A. H. S.

CHINESE DIAMONDS FOR THE KING OF KINGS. *By ROSALIND GOFORTH.* Published by the Evangelical Publishers, 858 College Street, Toronto, Canada. Size $8\frac{1}{2} \times 5\frac{1}{2}$ inches. 117 pages. Price \$1 gold.

Mrs. Goforth writes to answer the questions, "Do Missions pay" and "Are there any real Christians in China?" and the whole book is a triumphant affirmative in reply to both. From the memories of thirty years Mrs. Goforth brings these stories of Chinese Christians, describing clearly and vividly the cleansing and uplifting of degraded lives, and the patience in trial, and heroism in persecution of simple folk young in the Christian faith. The contrast is great between the sketches of pioneer work in Houan, when bitter hatred was the lot of the foreigner and of the convert, and the description of a visit at the present day to General Feng's camp with its thousands of baptized soldiers.

M. E. F.-D.

A GREATHEART OF THE SOUTH. *By GORDON POTEAT.* George H. Doran Company, New York. Size $7\frac{1}{2} \times 5$ ins. 123 pages.

An inspiring record of a life brief in years, but full of zealous work for God. At the age of 31 Doctor John Anderson was drowned in the Yangtse after only two years in China, one of which was spent in language study in Peking, and one in strenuous medical work at the hospital of the Southern Baptist Mission in Yangchow. The story of his student years fills the greater part of the book, and on every page his unselfishness and his passion for service shine out. His great influence over other men and his success in leading souls to Christ show how wonderfully God can use a life which is wholly devoted to Him.

M. E. F.-D.

THE SONG BOOK OF QUONG LEEK OF LIMEHOUSE. Transcribed by THOMAS BURKE. Published by George Allen and Unwin Ltd., 40 Museum Street, London, W. C. I. Size 7x5 inches. 40 pages.

A slim volume of forty poems in free verse, written in the character of a young non-Christian Chinese scholar, who is supposed to keep a shop in Limehouse, a part of London much frequented by Chinese sailors. Near the docks of every great city the lowest characters congregate, and Limehouse is no exception to the rule. Its atmosphere of sin and misery is successfully reproduced in these poems, and if a lover of Victorian poetry should comment that some of them are too coarse for publication the modern free verse writer would doubtless reply, "Limehouse is coarse." In many of the verses carefully noted details form together a picture striking and vivid, but here and there when the subject is an emotion or an idea the Chinese point of view is missed, notably when Quong Lee is made to express a tender pity for the sorrows of strangers who pass in the street.

M. E. F.-D.

THE ARABIAN PROPHET. A life of Mohammed from Chinese and Arabic Sources. A Chinese-Moslem work by LIU CHAI-LIEN. Translated by ISAAC MASON. Three Appendices on Chinese Mohammedanism. Foreword by Rev. SAMUEL ZWEMER of Cairo. Pp. 313. Shanghai, 143 N. Szechuen Road. Mex \$2.50 net.

In the attempt to win Chinese Mohammedans to Christ this book is a wholly new departure. It is a translation of a Chinese Life of Mohammed written 200 years ago, which was itself a translation of an Arabic original. Thus, as Dr. Zwemer remarks, the translator gives all English readers their first opportunity to study the Arabian Prophet through Chinese spectacles. The translator points out that many events have been suppressed, or distorted from the real history to suit the Chinese taste. One gains through this volume a better idea of the excellencies as well as the fatal defects of the Moslem faith. We are clearly shown how under angelic and even express divine sanction unlimited violations of the last five Commandments of the Decalogue have been legalized and made a standard of conduct. It is no wonder that by thus pandering to the basest passions of human nature this religion has firmly fixed itself in the countries to which it has spread. Some of the twenty illustrations are of Chinese Mohammedan scenes. The historical note of most interest to Language School students on the introduction of Islam to China is the following: When the first Moslem apostles arrived the Prophet secretly said to them: "On arriving in China it may be that you will not understand the language; you should therefore take a pinch of earth and swell it, then by virtue of my influence, you will be able to comprehend." Thus they were able at once to converse with the Emperor on philosophy and religion. The third Appendix on Chinese Mohammedanism is of no little value. The book should have a wide circulation among all missionaries in China.

A. H. S.

元也里可文考開封一賜樂業教考。

This is the third and revised printing of a book which ought to be more generally known to the missionary body. It consists of two studies, the former being on the thesis that the term 也里可文 which occurs frequently in the records of the Yuan Dynasty is a generic term for Christian. This is argued with a critical acumen and a range of information remarkable in one who is unacquainted with any foreign language. In Chinese the author is clearly a first-rate scholar. His patient and precise research among official archives and widely scattered tablets, and his carefully weighed deductions, resemble strikingly the methods of historical criticism recently developed in the West. In the first chapter various explanations of the term 也里可文 are given, the author's own being that it is a Mongolian imitation of the Semitic word for God. Then follow discussions of the arrival of Western missionaries, their methods, the large numbers and social prominence of their adherents, their special exemptions and privileges, the causes of their extinction, the relation of this mission from the West to the Nestorians, etc. It is interesting to learn that the present wall of Soochow was built by a Christian official, that the picturesque Gold and Silver Islands at Chiukiang were originally Christian places of worship, and that the Christians in that district were 1 to 63 of the population, that where another Church once stood in Hangchow there is now a vegetable market (could it not be reclaimed?), that a ruined temple in Peking has a tablet referring to Christians, that traces of their influence are found as far away as Kansu and Yunnan. A "Temple of the Cross" near Yangchow was signally honored by an Emperor, and there is reason to believe that an Empress was among the converts. When the Chancellor of a National University and Bertrand Russell imitating him decry Christianity and commend Buddhism because the latter never persecutes, it is not without value to have clear proof that oppressive measures instigated by Buddhists are responsible for the decline of the movement.

The second essay deals with relics of the Jewish Colony at Kaifeng and elsewhere. It reveals the same scholarly tastes and independent spirit of inquiry.

The author is a Senator living in Peking and highly respected in official circles. He was baptized in March of this year. He will be glad to mail copies free on application. 北京順治門內抄手胡同陳圓菴先生。

J. L. S.

RELIGION AND SCIENCE. JOHN CHARLTON HARDWICK. Society for Promoting Christian Knowledge. 6 St. Martin's Place, London, W. C. 2. 8/- net.

This is a brief outline of the ideas of many of the leading scientists and philosophers as they affect religion. It starts with the Aristotelic-Ptolemaic system, goes through the period of the disintegration of religious philosophy based thereon and the ensuing reconstruction up to modern times. The author aims to show how science and philosophy have changed over from a mechanical

theory to a more "spiritual" view of reality. Though the ideas given are of necessity much condensed—the time involved runs from the beginning of the fifteenth century to the present—yet the author shows the essential thought of some great thinkers as bearing on the problem of religion. He claims that the mechanical view has never been unchallenged and that its popularity rested on its "high social and moral idealism" which was in reality borrowed from Christianity. It is a useful book to put in the hands of college students facing religion from a modern viewpoint. It is also a ready reference book for busy teachers.

A FIRST PRIMARY BOOK IN RELIGION. By ELIZABETH COLSON. Publishers: Abingdon Press, New York. Price \$1.75 gold. Pp. 260.

We find this work very suggestive in content for all Sunday school workers with little children. There is the story—most often a very well arranged Bible story—a song, a prayer, and some activity to fit each lesson. A full Introduction offers valuable suggestions to teachers, and helpful diagrams with hymn as well as rhythmic music are scattered throughout the book.

The work has a 1920 copyright, and is written for American children, but the American or English missionary teacher would find here helpful material that could easily be applied to the teaching of Chinese children in the Sunday Kindergarten.

F. C. B.

RECONSTRUCTION IN PHILOSOPHY. JOHN DEWEY. Henry Holt & Co. 224 pages.

In a style lucid even to a layman Dr. Dewey gives us in this book his own philosophy. The basic category is "the interaction of organism and environment." "Growth itself is the only 'moral' end." Knowledge is power to transform concrete situations rather than the contemplation of eternal facts. Some keywords are "change," "possibilities," "improvement," "discovery"—all phases of human achievement. Of "intuition" or "intuitive knowledge" nothing is said. One feels while reading this book that he is looking from the inside at the wonderful process of man's conquest of his world; in this sense its philosophy is anthropo-centric. While due merit is granted for the economic progress of recent decades the need and demand for the application of the methods that have wrought this progress to social and moral problems is also brought out with force and clarity. From the viewpoint of this thinker life is seen as a widening opportunity for human advance. The future thus opened up is stimulating and attractive. At this point and in the idea of the communication and sharing of life and experience there is approximation to Christian ideas; this is true also of the emphasis laid on personality and freedom. And in the close connection between "doing and suffering" in the stuff of experience there is a hint of another fundamental Christian concept. Still Dr. Dewey leaves us without meaning to this stirring process of change and achievement as a

whole, and as part of a larger universe. And the personality which is achieving these changes in this part of the universe does not seem to be given any significance as a hint of what is happening on a wider scale. Our minds rebel against the idea of this stupendous process of human achievement as beginning in nothing and being for nothing outside itself which seems to follow from this philosophy though it is nowhere hinted at in the book. And here, as also when we peer with the physicist at the final inexplicable nucleus of the atom we ask, Where and how did the primary impulse which initiated all this change and interaction and the force which we call matter start? It may be that in the note of religion struck on the last page we have a hint of the direction in which to search for an answer though this answer Dr. Dewey does not develop. But above all we feel that the philosophy of this volume is that of a kindly humane spirit, Christian in kind if not in avowal; we doubt if it could have arisen except in a Christian environment. For modern Christians who believe that the world can and should be improved by man, there is much stimulation in this volume.

THE CLASSICAL DOCTRINE OF SIN, 罪言. 19 leaves. By Rev. CHEN GIN YUNG, C. L. S.

Probably few books are so well fitted to reach the conscience of the Chinese *literati* as this original work of Mr. Chen's. It first treats of the essential meaning of the various classical terms for sin, and then of the different words used to express its resultant effects, morally, spiritually, and punitively. This is followed by a short section on the counteracting and counter-balancing doctrines of Confucianism; closing with two brief but admirable sections on the means set forth by Christ to redeem men from the power of sin.

The work shows wide classical reading, clear methodical arrangement, and good literary ability. The condensed style enables the author to pack much in small space, and the work is not so large as to negative its own usefulness. The typographical errors are few and unimportant, the most noticeable being 聖 instead of 成聖 on page 17.

In preparing such works as this, well educated Chinese naturally have a great advantage, and we hope that Mr. Chen's success may inspire others to similar efforts.

W. M. H.

基督教會史略 AN OUTLINE OF CHURCH HISTORY. By J. W. NICHOLS.
Published by the Church Literature Committee of the Chung Hua Sheng Kung Hui by the help of the S. P. C. K., London. R. T. S., Hankow.

This is an abbreviated Church History compiled by Mr. Nichols and based on "A story of the Christian Church for Chinese students" by Miss M. H. Bailey from articles by the Rev. W. P. Ladd translated by Messrs. T.S.Tsha and S.C.Pan of St. John's University. As the book only extends to one hundred and twenty pages its account of the great events recorded is necessarily brief but it is written in easy wenli—that is easy to read but difficult to write—

and is quite interesting. The book betrays no sectarian bias and might be used with advantage in the schools of any denomination. It is well printed on white paper and is cheap at twenty cents.

J. D.

五彩方木 THE RAINBOW CHINESE ALPHABET BLOCKS. Prepared by the Rev. A. R. MACKENZIE, M. A. Commercial Press. \$1.00 per set.

These blocks are designed for the use of teachers of the National Phonetic Script. The blocks are wooden cubes covered with paper, twenty in number. On most faces of the blocks appear either single letters of the Phonetic alphabet or combinations of two letters. The upper twelve blocks of the set are the initials (consonants) or combinations of initials and medials; the lower eight blocks are finals or combinations of medials and finals.

When the blocks are placed together to form a word a "joining line" of the same kind and the same colour appears on the two faces so as to give the appearance of a single line connecting the two blocks. A little practice with the blocks makes the method of manipulating them quite plain, and learners will doubtless find amusement as well as instruction in this game of word building.

J. D.

Missionary News

PHONETIC LITERATURE.

At a meeting of the Phonetic Promotion Committee held on April 5th the following reports on output of literature were received.

The British and Foreign Bible Society reports Scripture Portions in Phonetic put into circulation from July 1919 to March 31st, 1921, as follows:—

Matthew	...	...	...	...	7,994
Mark	...	...	...	...	67,271
Luke	...	...	...	...	11,671
John	...	...	...	...	37,389
Acts	...	...	...	...	6,943
St. James	11,503
First John	12,578
Jonah	1,300
Kiaotung Matthew	3,156
Dr. Peill's Luke	1,507
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The "Kiaotung Matthew" is printed in the National Phonetic slightly adapted to suit the vernacular in Eastern Shantung. This adaptation was at first thought by a number of workers to be quite essential to the success of the Phonetic Movement in that part of the field. It is a significant fact that the demand for this edition is very small while the books with standard spelling are being used freely in that section.

"Dr. Peill's Luke" is not that Gospel as transcribed by him into National Phonetic (of that 11,671 copies have been circulated) but Luke's Gospel in the Kwan Hwa Tsu Mu or Wong Chao system.

The second list was sent in by the Commercial Press and repre-

sents the number of books published by them dealing with the National language and Phonetic system. Four or five of these deal almost exclusively with the National language and contain but little Phonetic.

國語學講義	...	...	23,000
國語虛字用法	...	...	4,000
國語拼音盤	...	...	2,000
國語拼音方字	...	...	1,000
實用國語文法	...	...	5,000
實用國音學	...	...	1,000
國音漢說	...	...	110,000
國音教本	...	...	95,000
國音學講義	...	...	15,000
國音方字圖解	...	...	10,000
國音五彩方木	...	...	800
國音字母發音圖	...	...	2,000
國音字母練習片	...	...	2,500
國音字典	...	...	105,000
國音學生字彙	紙面	...	115,000
又	布面	...	20,000
Total	511,300		

Many will be interested to learn that Mr. and Mrs. Harry Price, who for the last three months have been devoting themselves wholly to the work of proof reading the whole New Testament in National Phonetic, have finished this task. The New Testament in Phonetic may, therefore, be expected very shortly.

METHODIST CENTENARY IN FULL SWING.

The Centenary Campaign in China was organized at the close of the Peking Program Statement Conference, February, 1920, when a Directing Committee was called into existence. Ralph Ward who was to head up the campaign as national executive secretary was unavoidably kept at the home base. Rev. Paul Hutchinson was elected to take this important position. Through the work of this committee the

seven China Conferences were united into a single column for a triumphant end. In addition this movement was aided by the Rev. H. R. Calkins and Rev. W. P. Cheng, the former, an authority on Stewardship, and the latter, a well-equipped evangelist. Thus organized, the whole China Centenary was put into operation.

A campaign dealing with education, stewardship, evangelism, etc., has been carried on during the last several months. In order to deepen the spiritual life of the church, literature on Intercession, Stewardship and Tithing was prepared and put out for distribution at cost price. A Centenary calendar, pledge cards, and posters were also widely disseminated with a view to awakening the church. Then, too, Lantern Slide Lectures were prepared on a large scale for each of the seven Conferences. And the most vital work of all was that done in the evangelistic meetings that were held at all Conferences.

Centenary plans in China certainly loom large, but what are the actual results? This can be seen from some of the goals which our Conferences have been induced to adopt. The Conferences which have met up to date have adopted programs looking to increases as follows:

- 32% increase in membership.
- 30% increase in literacy.
- 20% increase in the present rate of self-support.
- 15% of the membership taking the stewardship pledge.
- 50% of the membership enrolled as intercessors.

These are no easy tasks, but the Conferences are determined to put them through. Already in some Conferences some of the goals have been achieved and it

is believed that others will go beyond them. The secret of this success is the enthusiastic participation of the laymen together

with the co-operation of Chinese ministers and American missionaries.

R. R. LO.

Gleanings from Correspondence and Exchanges

The first of a series of Farmers' Bulletins has just been published by the College of Agriculture and Forestry of the University of Nanking. It is written in Bei-Hwa; the subject dealt with is "Deeper Plowing." The writer, Mr. Shao, is a senior student in the College of Agriculture and Forestry.

The American Humane Association has succeeded in establishing a Kindness to Animals Week and a Humane Sunday, which occurs in April. In England in one year there were 3,000 sermons preached on this subject, and there are 600 Anti-Cruelty Societies co-operating with the Humane Association. Why should China not have a Humane Sunday, as it now has an Arbor Day?

After nearly 37 years' service in China—36 of which have been spent as Lady Superintendent of the Women's Training Home at Yangchow,—Miss Murray has been compelled to retire from mission work. Miss Murray has touched the lives of a great many missionaries and will be missed, not only by the members of her own mission but by many other missions. Her place as Superintendent is to be taken by Miss Florence Cole, who has for many years been associated with Miss Murray in this work.

Professor C. H. Robertson has just completed a week of scienti-

fic lectures at Foochow on the "Wireless Telephone" with a total attendance of over 13,000 people. The first address was before the leading officials, business men, and educators of the city. Wireless telephone messages were carried on between the Nantai and City Branches of the Association, three miles apart. Mr. Robertson was entertained by the Military Governor one evening. In the course of the visit he voluntarily offered to pay all the expenses of the local campaign.

A scientific Temperance Journal for September, 1920, contains an illuminating article on "What Prohibition has done for Business." This article has been re-printed as a pamphlet by the Presbyterian Board of Temperance and Moral Welfare. It shows some of the economic advantages of Prohibition and cites instances of how business, including hotels, has been helped. There is also a section on the subject of Human Industrial Power. It gives a satisfactory answer to those who are trying to prove how business has suffered through Prohibition.

On April 12, 1921, the International Committee of the Y. M. C. A. of China dedicated its new building. Right Rev. H. J. Molony, D. D., performed the service of dedication, assisted by a number of other leaders in Christian work. This is a five-

story re-inforced concrete building. The corner-stone was laid on June 4, 1919. The building contains sixty rooms which are already occupied by different organizations in addition to those used by the International Committee. The fifth story addition was made possible through contributions from Chinese friends aggregating \$40,000. We note that the 1921 budget of the International Committee amounts to \$154,417.00. We note also that there are now 465 secretaries engaged in the work connected with this association.

The Young Women's Christian Association is conducting an experiment in a new type of work which will be watched with interest by other organizations. A hostess secretary has recently been added to their national staff in the person of Miss Florence Brown, formerly general secretary of the Association in Washington, D.C. Miss Brown is not only relieving the whole Shanghai staff by meeting and conducting to places of interest the many visitors who ask to be shown the work of the Young Women's Christian Association, but is also, in so far as she has time, putting travelers in touch with general missionary activities. Acting as hostess and guide she is able to give travelers in a concentrated time what they might easily miss altogether,—an intelligent survey of the most significant forms of Christian work in Shanghai.

The Educational Commission, appointed by the Mission Boards and Societies in America and Great Britain, is expected to arrive in Shanghai in September, 1921. The Commission will include Professor Ernest D. Burton,

of Chicago, Chairman; Professor Roxby of Liverpool; approximately four other persons appointed in America; and not less than three Chinese members and three of the missionary body in China, nominated by a Joint Committee of the China Christian Educational Association, and the China Continuation Committee. The scope of the Commission's inquiry has been stated in a resolution adopted by representatives of the Boards at work in China in a meeting at Garden City in January, as follows:—“To consider the whole problem of Christian Education in China, including elementary, secondary, higher and professional education, for both men and women, as an essential factor in the Christianization of China, and the relation of Christian Education to education under government and private auspices.” The Joint Committee in charge of arrangements appeals to all Christian educationists to co-operate through suggestions and information in making the work of this Commission as fruitful as possible. Material received before July 1st will be forwarded to America so that the foreign commissioners will have the opportunity of studying it while crossing the Pacific.

The District and Executive Meetings of the North China District of the United Methodist Church were held in Tientsin, March, 1921. Reports showed that the year has been one of exceptional difficulty owing to famine, brigandage, fighting and bad exchange. There has been unavoidable curtailment of the lists of paid Chinese helpers. In Laoling and Wuting Circuits much famine relief among members has been disbursed by the

churches themselves with money contributed not only by the South China stations, but also by friends and our own members in Yung Ping, Tang Shan, and Tientsin. In Yung Ping and parts of Tientsin Circuit conditions have been more nearly normal and considerable increases in membership were reported. Tang Shan town church was reported to be in a flourishing condition, and has a good Christian Endeavour, Bible Class, and Sunday School. The total district increase in membership is small, but the number of members on trial is much larger than usual. This is partly owing to a general reluctance to baptize during the famine, when the folk might come hoping for temporal rather than spiritual benefits. The movement towards self-support has made most progress in Tientsin and Tang Shan. At Tang Shan very shortly the new Anglo-Chinese College is to be built. Friends within and without the Denomination have subscribed over \$20,000 for this purpose. In Tientsin a girls' school was last spring erected at a cost of \$1,200 by local contributions. The expenses of running it are to be met by the Tientsin Church, who also pay their own pastor.

An editorial in "The Continent," of March 3rd, 1921, draws attention to the wholesale charge by Dr. W. H. Griffith-

Thomas that a very large proportion of Presbyterian missionaries—he seemed to indicate a majority—have deserted evangelical religion. This distorted impression was used in urging people not to subscribe to the work of that Mission. Other statements and charges were also made. Of these the Editor says that they are all sheer inferences and points out that the real difficulty lies in a theory of Bible inspiration which the advance of Christian thought has practically eliminated from the minds of Christian men. The Editor says that there is no heresy on the fundamental evangelical truths among the Presbyterian missionaries in China. He also deplores the feeling among those who think it necessary to separate the "Conservatives" from the "Liberals." Our attention was also drawn to certain statements from Dr. Thomas about mission work in Shanghai, and while we did not have time to check them up, our experience leads us to feel that none of them were true. We do not question the sincere desire of these brethren to protect Christian truths. However, it is very easy for transient visitors to carry away incomplete impressions of conditions affecting Christian work in China. Then, too, we have difficulties enough without our friends scattering broadcast these impressions, which to some appear to be distorted statements of facts.

Personals

(For each Birth or Marriage notice, £1 is charged. To save book-keeping payment should be sent with the notice.)

DEATH.

April 2nd, at Chengtu, Sze., Rev. Adam Grainger, C. I. M.

ARRIVALS.

MARCH:

2nd, from England, Dr. and Mrs. A. T. Kember (ret.), C. M. S.

3rd, from U. S. A., Mr. and Mrs. F. J. Rossiter, M. E.

14th, from England, Dr. Lawson (ret.), Miss Jemima Clark (ret.), Dr. Fishie, Miss Mulholland, Miss Phillips, C. M. S.

17th, from England, Dr. and Mrs. W. R. Watson and two children, C. M. S.

19th, from England, Rev. W. T. and Mrs. Gilmer and child (ret.), Miss B. Loosley (ret.), Dr. and Mrs. French, C. I. M. From Norway, Miss R. Syvertsen, Miss A. Hansen, N. M. C.

22nd, from England, Miss E. Turner (ret.). From Denmark, Miss N. Fugl (ret.), C. I. M.

23rd, from America, Mr. and Mrs. Hollingshead, M. E. H. B.

26th, from Germany, Miss I. Kunst (ret.), Miss M. F. L. Quack, Miss H. Tragbar, L. From Sweden, Wm. Dreier, Miss T. Dreier, Miss E. Brandel, Sw. A. M.

27th, from U. S. A., Mr. and Mrs. Vogel, Miss Grace Jackson, M. E. F. B.; Rev. and Mrs. R. A. Goodwin and three children (ret.), A. C. M. From Canada, Rev. and Mrs. Burwell and two children (ret.), M. C. C. From England, Rev. K. and Mrs. Macleod (ret.), C. I. M.

28th, from U. S. A., L. Newton Hayes (ret.), Y. M. C. A.

APRIL:

4th, from England, Bishop W. W. and Mrs. Cassels (ret.), Miss D. H. Cassels (ret.), C. I. M.; Dr. and Mrs.

M. C. Cooper, A. C. M. From Scotland, Rev. and Mrs. Torrance and four children (ret.), A. B. S.

14th, Ven. Archdeacon and Mrs. W. S. Moule (ret.), C. M. S.

16th, from England, Miss Bartlett (ret.), Miss McGuffie, C. M. M. L.; Rev. T. and Mrs. Caldwell (ret.), Mr. and Mrs. W. A. H. Moule (ret.), C. M. S.

DEPARTURES.

MARCH:

10th, for England, Miss D. C. Joynt, C. M. S.

13th, for U. S. A., Mrs. J. L. Goheen and four children, P. N.

21st, for England, Miss Pauline Kies, L. M. S.; Rev. F. and Mrs. Dickie and one child, Rev. A. B. and Mrs. Wilson, C. I. M.

25th, for England, Rev. and Mrs. W. H. Maddock and one child, C. M. S. For Canada, Mrs. Lewis Jones. For Switzerland, Miss E. F. Hesie, C. I. M.

26th, for Australia, Miss I. M. Hughes, C. M. S. For U. S. A., Rev. G. P. Stevens, P. S.

31st, for England, Miss C. C. MacDonald, Miss M. E. Fearon, C. I. M. For Sweden, Miss F. Prytz, S. M. C. For Norway, Miss K. Fredriksen, N. M. C.

APRIL:

2nd, for U. S. A., Rev. and Mrs. Lacy Little, P. S.; Dr. and Mrs. R. Taylor and three children, S. B. C.; Rev. and Mrs. M. P. Smith and two children, M. C. C.

3rd, for U. S. A., Mr. and Mrs. G. P. Foster, P. E.; Miss A. C. Lacy, Miss R. M. Lindestrom, C. I. M.; Grace Steinbeck, Y. W. C. A. For Canada, C. G. and Mrs. Gowman and two children, C. I. M. For England, Miss M. Darroch, C. I. M. For Sweden, J. N. G. Anderson and Mrs. Anderson and two children, Sw. A. M.

11th, for England, Rev. James Neave and five children, M. C. C.

